

Sayings of Sages

From

HINDU SACRED BOOKS

INTRODUCTION BY

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In publishing this little volume I have to express my thanks first to Mr. Ramanbhai Mahipatram Nilkanth, B. A., L. L. B., who has kindly examined the manuscript with care and attention. Secondly, I owe my gratitude to Mr. Gopaldas Viharidas Desai of Nadiad with whose generous help I have been enabled to put these important precepts of the ancient sages of India into the hands of the public who, I trust and hope, will truly appreciate their worth.

Kaumudi-Bhavan, }
Ahmedabad. }
31st March, 1895. }

NARAYANA H.

INTRODUCTION

The present compilation is intended to supply a want which, perhaps, will not be readily admitted in certain quarters, because the want does not lie on the surface of Indian national life. None the less, or rather just because it lies deep under the surface, it is an essential want. A careful study of the present condition of India with its complex social moral and religious problems, ever presenting themselves for solution, is calculated to lay bare the usefulness of a little volume like the present one. In spite of the many learned attempts at antiquarian research, a systematic history of the religious evolution in India, from the mist-shrouded Vedic period down to the present state of chaos ruled by the hydra-headed monster which goes by the hague name of Hinduism, has yet to be written. The present volume

does not presume to make any such attempt. If it can only fulfil the purpose of supplying some materials towards that grand work, it will have justified itself and fairly repaid the compiler's labour.

In this busy, giddy, ever active and ever-active age, the foreigner of ordinary acquaintance with India who has no time for patient research into the past of this country, stands astounded at the contradictory and many-sided aspects presented by the social and religious degeneration which has come down upon the unfortunate and misguided people of this ancient land. To him India possesses no ideals—social, moral and religious—of any exalted purity, no first principle of life and conduct, no system of recognized religious and social ethics. And little wonder. Here in India the ordinary observer is confronted with an undigested medley of all shades of institutions and creeds, which is enough to

baffle the bravest attempt at reduction to a systematic whole. In fact there is no systematic whole in such a chaotic confusion, which is the result of enumerable vicissitudes, religious, social and political, side by side with the most refined subtleties of intellectual achievements in philosophy and kindred lore is to be found a depth of degradation and religious degeneration a phenomenon unparalleled in the history of mankind. The Vedanti, discussing abstruse questions of the grand failure generally known as pantheism, who, ever trying to unravel the mystery of the phenomenal world in its relation to the spiritual essence, ever turns it into a more complicated cobweb, is found in the various capacity of the citizen, the member of society, and the member of the family to belie all the expectations raised by the exalted professions of a sublime philosophy. The grovelling, idolator, not satisfied with

the visionary favours of one man-created deity, wanders from one God to another, and thus betrays a want of the very faith he is given credit for by "patriotic" justifiers of every existing abomination. The worship of the one pure Father of the Universe has for ages given place as far as the masses are concerned, to "idolatry and man-worship of the basest description, where sometimes even religion and morality are insulted by raising positive immorality of the filthiest type to the elevated pedestal of religion.* In the midst of this dense darkness is to be seen

* Lest this should appear to be an over drawn picture, we remind the reader of the loathesome orgies of the sect of worshippers of the goddess called the Vama Margis— to such institution as the obscenities of language and rites indulged in at the holi festival, to the moral degradation of the Uallab sect, and the like.

a brave band of God's soldiers trying to tear the veil of ignorance and impart the pure light of theism,— a brave band no doubt, but strong only in faith, not yet in number, fighting hard, though now and then losing heart. Before the eye of the ordinary observer this confusing panorama of widely varying pictures is opened and he stands bewildered, and hurriedly concludes that India never had at any stage of its history any moral or religious elevation to boast of, and the brave band of God's soldiers is fighting in the air, so to say, without any ancient religious or moral system to fall back upon. To such an observer this little book will, it is hoped, render valuable services by opening to his view what was pure and noble, ennobling and purifying, in the ancient civilization of India.— which unfortunately now exists only in memory.

It is also to be hoped that, instead of

serving as a handle for vain boast to the inactive patriot of the day for our ancient glory which he too often forgets is long gone and faded, nay extinguished as if the glory of the past made ample amends for the degeneration of the present and was a sufficient justification for clinging to the evil institutions of afterdays which, by a fallacious magic, he identifies with the good things of the past,—instead, we say, of serving such an undesirable end, this re-echoing of the holy songs of the ancient patriarchs of India will impart a stimulus to the rising generation in the attempt to elevate and purify the social and religious atmosphere of the Hindu race.

Lastly, even allowing for some of the precepts and principles in this collection being occasionally not of approvable standard—a result of the early ages in which they were conceived or of individual aberrations,—we count upon every true

son of India to listen, with that reverence
which is due to age and wisdom, to, these
Voices of the Ancients echoed from the
depths of Time.

NARSINGRAO BHOLANATH D

Castle Rock,

18 March 1895.

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SAYINGS OF SAGES
FROM
Hindu Sacred Books

Part I,

SAYINGS OF SAGES

FROM

HINDU SACRED BOOKS.

Part I.

- 1 Go to a Gurn (a teacher)
- 2 Tell that knowledge of Brahman (God)
to pupil.
- 3 Two kinds of knowledge.
- 4 The greatness of knowledge.
- 5 Man is mortal.
- 6 A Man's deeds go with him after death.
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-

SAYINGS OF SAGES
FROM
Hindu Sacred Books



Part I.

(1)

Go to a Guru (a teacher)

Let him in order to understand this
take fuel in his hand and approach a Guru
(a teacher) who is learned and dwells en-
tirely in Brahman (God). 1.

(2)

*Tell that knowledge of Brahman (God)
to pupil.*

To that pupil who has approached him
respectfully, whose thoughts are not trou-
bled by any desires, and who has obtained

perfect peace, the wise teacher truly told that knowledge of Brahman (God) through which he knows the enternal and true Person. 2.

Teach me Lord ! saying this Narada approached Sanat Kumara. " Say, what knowest thou " said Sanat Kumar unto him. After that I will teach you. 3.

Said he (Narada)o Lord! I have read the Rig Veda, the Yajur Veda, the Sama Veda, Atharva Veda the fourth, *Itihasas* and *Puranas* the fifth, the Veda of the Vedas, Spiritua-
lism, Mathematics, Meteorology, Mineralogy, Logic, Ethics, Science of luminary objects, divine science, Zoology, the military science, the science of stars, the science of snakes, Music and Natural Philosophy; all these, o Lord ! I have studied. 4.

However, o Lord ! I know only what is described literally, but not the Spirit. I have heard from (good persons) like your Lord-ship, that one who knows the Spirit trans-

(5)

cends sorrow. But I, o Lord ! am in sorrow,
Then said (Sanat-kumara) unto him. All
this that thou hast studied is name only. 5.

(3)

Two kinds of knowledge.

Two kinds of knowledge must be known,
this is what all who know Brahman tell us,
the higher and the lower knowledge. The
lower knowledge is the Rig-veda, Yajur-
veda, Sama-veda, Atharva-veda, Siksha
(phonetics), Kalpa (ceremonial), Vyak-
arana (grammar), Nirukta (etymology),
Chhandas (metre), Jyotisha (astronomy),
but the higher knowledge is that by which
the Indestructible (Brahman) is apprehen-
ded. 6.

(4)

The greatness of knowledge.

He who is ignorant and devoid of faith,
and whose self is full of misgivings, is ruined;
not this world, not the next, nor happiness,
is for him whose self is full of misgivings. 7.

of righteousness, whose flames have been gradually gathered, for thou must enter into the darkness. 13.

That is, the man who does not possess this knowledge, does not attain to that world by largesses, or by austerities; those only who have that knowledge attain to it. 14.

Men who possess knowledge do not die when they are separated from their bodies; nor do they perish when they have carefully kept to the proper path. For he who increases his righteousness is an instructed man; whilst he who falls away from righteousness is deluded. 15.

Mounted on the palace of wisdom, a man beholds others grieving for those who are not objects of commiseration, as one who is standing on a hill beholds those standing on the plain; but the dull man does not perceive this. 16.

He who has faith, whose senses are

Knowledge is enveloped by ignorance, hence all creatures are deluded. But to those who have destroyed that ignorance by knowledge of the self, such knowledge, like the sun, shows forth that supreme principle. 8.

For there is in this world no means of sanctification like knowledge, and that one perfected by devotion finds within one's self in time. 9.

Without the wisdom that burns away our sins, the Vedas are nothing but men's trading wares. 10.

As a fire well kindled, o Arjuna ! reduces fuel to ashes, so the fire of knowledge reduces all actions to ashes. 11.

Those who live in the midst of ignorance, but fancy themselves wise and learned (Pandit) go round and with erring step deluded, as blind people led by a blind man. 12.

Hold firmly fast the lamp of knowledge

of righteousness, whose flames have been gradually gathered, for thou must enter into the darkness. 13.

That is, the man who does not possess this knowledge, does not attain to that world by largesses, or by austerities; those only who have that knowledge attain to it. 14.

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He who has faith, whose senses are

restrained, and who is assiduous, obtains knowledge. Obtaining knowledge, he acquires, without delay, the highest tranquillity. 17.

A knowledge of right is a sufficient incentive for men unattached to wealth or to sensuality; and to those who seek a knowledge of right, the supreme authority is divine revelation. 18.

Knowledge is generated in a man by the decay of sinful action; and then, as in a clear mirror, he beholds the soul in himself (or himself in the soul). 19.

Like the lotus-leaf that is never drenched by water, the souls of men capable of distinguishing between the ephemeral and the ever-lasting; of men devoted to the pursuit of the eternal, conversant with the scriptures and purified by knowledge can never be moved by affection. 20.

He that is not envious and is possessed of wisdom, by always doing what is good,

never meeteth with great misery. On the other hand, he shineth everywhere. He that draweth wisdom from them that are wise, is really learned and wise. And he that is wise by attending to both virtue and profit, succeedeth in attaining to happiness. 21.

They only that are possessed of holiness succeed, by knowledge and deeds, to conquer disease decrepitude and death, and acquire a high status. As seeds that have been scorched by fire do not sprout forth, so the pains that have been burnt by knowledge cannot affect the soul. 22.

Actions, o Dhananjaya ! do not fetter one who is self-possessed, who has renounced action by devotion, and who has destroyed mis-givings by knowledge. 23.

Know that knowledge to be good, by which a man sees one entity, inexhaustible, and not different in all things apparently different from one another. 24.

(10)

Therefore, o descendant of Bharata !
destroy, with the sword of knowledge, these
misgivings of your which fill your mind, and
which are produced from ignorance. Engage
in devotion. Arise. 25.

(5)

Man is mortal.

All collections end in dissolutions; high
heapings end in falls, unions in separations,
and life in death. As fruits when ripe have
only to fear falling, so men when born have
only to fear death. As a house resting on
firm pillars, when they become worn out,
sinks, so men sink, subdued by decay and
death. 26.

The night which passes never returns,
the Jumna flows to the ocean, which is a
full receptacle of waters. The days and
nights of all creatures move on and wear
away their lives as the sun's rays dry up
water in the summer. 27.

Again the morning dawns, again the

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full receptacle of waters. The days and
nights of all creatures move on and wear
away their lives as the sun's rays dry up
water in the summer. 27.

Again the morning dawns, again the

night arrives. Again the moon rises, again the sun. As time passes away, life too goes, yet who regards his own welfare ? 28.

Day after day men proceed hence to the abode of Yama (the ruler of the dead); and yet those who remain long for a state of permanance (here), what is more wonder-pil than this ! 29.

Death walks with men; death, sits with them, and having travelled a long journey, death returns with them. 30.

As the wind tears off the tops of all blades of grass, even so, o bull of Bharata's race, Death overmasters all creatures. 31.

Since the wise and the ignorant, the rich and the poor, the high-born and the low born, the honored and the dishonored, all go to the place of the dead and sleep there freed from every anxiety, with bodies divested of flesh and full only of bones united by dried up tendons. 32.

Everything massed together ends in

destruction; everything that gets high is sure to fall down. Union is certain to end in separation, life is sure to end in death 33.

Death takes away the weak and the strong, the hero and the timorous, the fool and the wise man, who have not obtained the objects of their desires. 35.

Men rejoice when they behold the beginning of each new season as it arrives; and with the revolution of the seasons the life of creatures is curtailed. 36.

As two logs of wood meet on the great ocean, and after a time part again, so, wives, sons, relatives, and riches, having come into contact with men, hasten away again; separation from them is certain. 37.

Neither mother, nor children, nor kinsmen, nor dear familiar friends follow a man in his straits; he departs alone. 38.

The collections of gold and gems which he has made by good or evil means, do not help him when his body is dissolved. 39.

Deluded by avarice, anger, fear, a man does not understand himself. He plumes himself upon his high birth, contemning those who are not well born; and overcome by the pride of wealth, he reviles the poor. He calls others fools and does not look to himself. He blames the faults of others, but does not govern himself. When the wise and foolish, the rich and the poor, the noble and the ignoble, the proud, the humble, have departed to the cemetery and all sleep there, their troubles at an end, and their bodies are stripped of flesh, little else than bones united by tendons, other men then perceive no difference between (him and other men) of birth or of form. Seeing that all sleep, deposited together in the earth, why do men now foolishly seek to treat each other injuriously ? 40.

(6)

A man's deeds go with him after death.

For in his passage to the next world,

neither his father nor his mother, nor his wife, nor his son, nor his kinsman, will remain in his company—his virtue alone will adhere to him. 41.

Single is each man born; single he dies; single he receives the reward of his good and single the punishment of his evil deeds. 42.

The only firm friend who follows men even after death is justice; all others are *extinct* with the body. 43.

When he leaves his corpse, like a log or a lump of clay, on the ground, his kindred retire with averted faces; but his virtue accompanies his soul. 44.

Family, children and wife, body, and amassed wealth, all these things are strange to us. What is our own? our good and bad deeds. 45.

Since thou must abandon all and depart without power of resistance, why art thou attached to that which is valueless, and dost

not seek thine own proper good ? 46.

How shalt thou travel alone on that road through the wilderness of gloom, where thou shalt find no repose, no support, no provisions and no guide ? No one shall walk behind thee when thou hast set out ; thy good and thy evil deed shall follow thee as thou goest. 47.

The deeds alone, good or bad, which he has formerly done, are his fellow-travellers when he goes to the next world. 48.

Thy twenty-fourth year has passed ; thou art certainly twenty-five years old, amass righteousness ; for thy life is passing away. 49.

(7) .

Do today the work of tomorrow.

A wise man should strenuously strive after his own well-being whilst his body is in health, whilst decay is far off, whilst his strength is unbroken, and there is no decay of life. When the house is in flames, what is

the use of making an effort to dig a well ?
50.

When thou hast heard that in an adjoining house some trifling article of property has been stolen, thou guardest thine own house;—it is right to do so. Dost thou not fear death, which every day carries off men from every house ? Be wakeful o men ! 51

Since life is uncertain, let not a man do at first an act by which when reclining on his bed, he would be distressed. 52.

The wise will follow duty, as if death were already grasping his hair. 53.

Let him not desire to die, let him not desire to live; let him wait for his appointed time, as a servant waits for the payment of his wages. 54.

Arise, awake, get the great (teachers) and attend. The wise say, that the road to him is (as) difficult to go as the sharp edge of a razor. 55.

Let us know the highest great Lord of lords.

Let us know the highest great lord of lords, the highest deity of deities, the master of masters, the highest above, as God, the Lord of the world, the adorable. 56.

In Him the heavens, the earth, the atmosphere, as well as mind, together with all the breaths are woven. Know only that single Spirit. Leave all other words. He is the means of immortality. 57.

It a man, o Gargi without knowing this indestructible Being, offers oblations and performs adorations and asceticism even for many thousands of years, all these (pious deeds) of his are of no avail. 58.

He is pitiable who departs from this world without knowing that indestructible Being; but he is a Brahmin who departs from this world after knowing this indestructible Being. 59.

The man who, asting off all desires,

lives free from attachments, who is free from egotism, and from the feeling that this or that is mine, obtains tranquillity. This, o son of Pritha ! is the Brahmic state, attaining to this one is never deluded; and remaining in it in one's last moments, one attains (brahma-nirvana) the Brahmic bliss. 60.

Wonderful is he who declares, skilful is he who attains, wonderful is he who, instructed by a skilful teacher, knows that (the soul), which many can never hear of, which many who hear of it, cannot comprehend. 61.

I will declare that which is the object of knowledge, knowing which, one reaches immortality; the highest Brahman, having no beginning nor end, which cannot be said to be existent or non-existent. 62.

This spirit is hidden in all beings, hence He is not visible. He is seen by the subtle-seers with their thoughtful and subtle

intellect. 63.

Verily He is flavour. This (soul) becomes happy only by obtaining flavour. Who could have exerted, who could have breathed had not (the source of) happiness been in space. He alone makes (one) happy. When this (soul) rests fearlessly on that invisible and indescribable (being) who has no body and who does not live in any particular place, then it becomes fearless. 64

One who knows the happiness of that supreme Being, from whom speech retires along with mind, being unable to reach Him, is not afraid of anybody. 65.

From Him are produced the breath, the mind and all the organs (of the body), the ether, the air, the light, the water, and the earth which sustains all. 66.

From Him are produced various kinds of *devas*, *sadhya*s, men, beasts, birds, the breath that goes up and that which goes up and that which goes down, rice and bar-

ley, asceticism, faith, truth, chastity and religious law. 67.

These are different effects of the knowledge of the visible (universe) and of the invisible (nature). So we hear from those good men who have spoken to us (on the subject.) 70.

If a man knows God here, that is the true end of life.

If a man knows this here, that is the true end of life; if he does not know this here, then there is great destruction. The wise who have thought on all things (and recognised the Self in them) become immortal, when they have departed from this world. 71.

He who knows that indestructible being, obtains (what is) the highest and indestructible, he without a shadow, without a body, without colour, bright;—yes ofriend, he who knows it, becomes all-knowing becomes all. 72.

He o friend, who knows that indestructible being wherein the true knower, the vital spirits (pranas) together with all the power, and the elements rest, he, being all-knowing has penetrated all. 73.

We know Him during our existence (here in this world). It we did not know Him (then) a great destruction (would have been the result.) Those who know this become immortal, while others attain to sorrow. 74.

If a man clearly beholds this Self as God, and as the Lord of all that is and will be, then he is no more afraid. 75.

I know that great person who is resplendant like the sun, who is beyond darkness. By knowing Him alone does one cross the region of death. There is no other road to salvation. 76.

That which is beyond this world is without form and without suffering. They who know it, become immortal, but others

(22)

suffer pain indeed. 77.

(10)

God is the creator of all.

By the command of that Akshara (the imperishable), o Gargi, sun and moon stand apart. By the command of that Akshara, o Gargi heaven and earth stand apart. By the command of that Akshara, o Gargi, what are called moments (nimesha).hours (muhūrta), days and nights, half months, months, seasons, years, all stand apart. By the command of that Akshara, o Gargi, some rivers flows to the East from the white mountains, others to the West or to any other quarter. 78.

By His fear fire burns, by (His) fear Indra (rain) and Vayn (air), and lastly Death, perform their respective functions. 79.

From Him (are produced) all the seas and the hills; from Him flow rivers of all shapes, from Him are produced all the re-

l the fluids by which is sustained
oul together with the material
s. 80.

rmely (i. e. before the Creation)
as only this Truth, only without a
81.

rmely there was only this spirit
n. 82.

rmely there was only this single
He saw that there was nothing (but
lf). He contemplated "I may create
rlds." 83.

e created these worlds. 84.

rmely there was this Supreme Be-
He knew himself only that "I am the
me Being." 85.

rom that Supreme Being who is omni-
, and all-knowing, whose contem-
n consists of knowledge, all names,
and foods are produced. 86.

hat Person is the Great Lord. He is
romoter of true religion with a view

to our attainment to the purest state. He is God, He is Light, He is immutable. 87.

He has neither body nor organs, none is equal to, or greater than, Him. His power is super-human and of various kinds. The actions of His knowledge and power are spontaneous. 88.

God's characteristics.

Said he (the sage Yajnyabalkya), this is verily that undecaying Being whom the Brahmins describe with reverence. He is neither gross nor subtle, neither short nor large, nor red, nor greasy, neither shadow nor darkness, neither air, nor ether, nor any combination, neither taste, nor smell, neither eye, nor ears, nor speech, nor mind, nor heat, nor breath. He has neither mouth nor bulk. He is neither internal nor external. He does not eat anything, nor is He eaten by any body. 89.

Under the rule of this Eternal Being, o Gargi ! the sun and the moon are held up

in their positions. Under the rule of this Eternal Being, o Gargi! the heavens (or the shining bodies) and the earth are held up in their positions. Under the rule of this Eternal Being, o Gargi! minutes, hours, days and nights, fortnights, months, seasons, and years are held up (i. e. regulated). Under the rule of this Eternal Being, o Gargi! many rivers flow from the white mountains to the east, and many to the west, and in other directions as He has assigned to them. 90.

That Brahman o Gargi, is unseen, but seeing, unheard, but, hearing; unperceived but perceiving, unknown, but knowing. 91.

There is nothing that sees but it, nothing that hears but it, nothing that perceives but, it nothing that knows it. 92.

There is no master of his in the world, no ruler of his, not even a sign of him. He is the cause, the lord of the lords of the organs, and there is of him neither parent

nor lord. 93.

There is one Governor and in spirit of all beings who makes many out of one. Those gentle persons who follow Him in their own souls enjoy eternal and not others. 94.

He does not become greater by works, nor smaller by evil works. He is the lord of all, the king of all things, protector of all things. 95.

The Soul which is minuter than the minutest, and greater than the greatest dwells in the heart of this living being.

He moves, He does not move, He is near. He is within every thing and without every thing and without a thing. 97.

He is All-pervading, pure, without body, without eruptions, without arteries or veins, holy, impenetrable by sin, of insight, Governor of mind, omnipresent and Self-existent. He provides, for our

cessities for time without end. 98.

He who perceives all beings in the (Supreme) spirit in all beings, does not hate any body. 99.

This Self is the honey of all beings, and all beings are the honey of this Self. Likewise this bright, immortal person in this Self, and that bright, immortal person the Self (both are madhu i.e. honey). He indeed is the same as that Self, that Immortal, that Brahman, that all. 100.

After whom the year with days revolves, Him the deva's worship as the light of the shining bodies and as the life-time. 101.

Some learned men say that Nature (is the cause), while other deluded men say that time (is the cause). It is the power of God which causes this grand wheel (the Universe) to revolve. 102.

He has his hands and feet every-where, (His) eyes, heads and mouths everywhere, and His ears everywhere. He stands over-

spreading every thing in this

This Universe is composed and indivisible, visible and invisible and God maintains it. The soul and God, is entangled while enjoying pleasures of the world), (but) by knowledge it is liberated from all ties. 10

As the sun shines illumines all quarters, upwards, downward, and so that praise worthy Lord, governs all natural objects. 105

He should be known who abides in (our) souls. There is not anything able beyond Him. All this is said to consist of three grand divisions: the Enjoyer (*i. e.* soul), the object of enjoyment (*i. e.* the world) and (*i. e.* God.) 106.

He who is alone and formless, with (His) manifold powers and innumerable forms. He creates in the beginning, and destroys it

May He grant us good intellect. 107.

And verily this Self is the lord of all beings, the king of all kings, and as all spokes are contained in the axle and in the felly of a wheel, so, all beings, and all those selves are contained in that Self. 108.

Those who restraining the (whole) group of senses, and with a mind at all times equable, meditate on the indescribable, indestructible, unperceived (principle) which is all-pervading, unthinkable, indifferent, immovable, and constant, they; intent on the good of all beings, necessarily attain to me (God). 109.

That which cannot be seen, nor seized, which has no family and no caste, no eyes, nor ears, no hands nor feet, the eternal, the omnipresent (all-pervading), infinitesimal, that which is imperishable, that it is which the wise regard as the source of all beings. 110.

It is within all things and without

free from all the qualities (of Nature) 115.

(He is) eternal among the immortal (souls). He is the enlivening spirit of all the sentient beings; He alone provides for the necessities of all others. He is the cause, attainable by the knowlege of *Sankhya* and *yoga*; by knowing God one is absolved from all the snares. 116.

Of the soul which is not gained by many, because they do not hear of it, and which many do not know, although they hear of it,—of the soul is wonderful the speaker, ingenious the receiver, wonderful the knower, instructed by an ingenious (teacher). 117.

The wise man by means of the union (of the intellect), with the soul thinking of him whom it is difficult to behold, who is unfathomable and concealed, who is placed in the cavity, whose abode is impervious, who exists from times of old, leaves both grief and joy. 118.

them, it is movable and also immovable, it is unknowable through (its) subtlety, it stands afar and near. 111.

It has hands and feet on all sides, it has ears on all sides, it stands pervading everything in the world. 112.

Possessed of the qualities of all senses, but devoid of all senses, unattached it supports all, is devoid of qualites, and the enjoyer of qualites. 113.

He by whom this world is regulated is different from the tree (i. e. the Universe), time and form. He is the source of virtue, destroyer of sin, and Lord of prosperity. Knowing that immortal sustainer of the Universe in one's own soul (does one attain to salvation). 114.

There is one God hidden in all beings, who is all-pervading, the internal spirit of all beings, director of actions, and who resides in all beings, who is witness and enlivener (of the soul), and who is single and

free from all the qualities (of Nature) 115.

(He is) eternal among the immortal (souls). He is the enlivening spirit of all the sentient beings; He alone provides for the necessities of all others. He is the cause, attainable by the knowlege of *Sankhya* and *yoga*; by knowing God one is absolved from all the snares. 116.

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This means is best, this means is supreme, whoever knows this means, is adored in the place of heaven. 119.

The soul, which is subtle, greater than what is subtle, greater than what is great, is seated in the cavity of the living being. He who is free from desire and without grief, beholds by the tranquillity of his senses that majesty of the soul. 120.

The soul cannot be gained by knowledge, not by understanding, not by manifold science. It can be obtained by the soul by which it is desired. His soul reveals its own truth. 121.

Whoever has not ceased from wicked ways, is not subdued (in his senses), not concentrated (in his intellect), and not subdued in mind, does not obtain it, (the true soul, not even by knowledge. 122.

Whoever has understood (the nature of Brahma) which is without sound, without touch, without form, which does not

waste, which is without taste, which is eternal, without smell, without beginning and without end, higher than the great one (intellect), which is firmly based, -escapes from the mouth of death. 123.

The self-existent subdued the senses which turn to external objects; therefore (man) sees the external objects, not the internal soul, (but the wise, with eye averted (from sensual objects) and desirous of immortal nature beholds the absolute soul. 124.

Idle youths follow desires turning to to external objects, they fall into Death's wide-extended nest; therefore the wise who know what is truly of an immortal nature do not ask (for any thing) here among the fleeting things. 125.

Thinking (the soul) by which he recognises both, what there is in dream, and what there is in awaking, thinking this as the great pervading soul; the wise does not grieve. 126

The omnipresent spirit, extending over

the space of the heart, which is the size of finger, resides within the body; and persons knowing him the Lord of past and future events, will not again attempt to conceal his nature. He is that existence which thou desiredst to know. 127.

The wise who behold (the soul) as the eternal among, what is transient, as the intelligent among those that are intelligent, which though one, grants the desires of many, (who behold it) as dwelling in their own selves, obtain eternal bliss, not others. 128.

When all the desires cease which were cherished in his heart (intellect), then he mortal becomes immortal, then he obtains here Brahma. 129.

When all the bonds of the heart are broken in this life, then the mortal becomes immortal; this alone is the instruction (of all the Vedas). 130.

The (Supreme) spirit is the Master of all beings; he is the ruler of all beings. As

all the spokes are fixed in the nave and the circumference of the wheel, so all objects and all these souls rest on this (Supreme) spirit. 131.

There is but one saviour in this world. It is He who exists in fire and water. It is by His knowledge alone that one goes beyond the reach of death; there is no other road to salvation. 132.

He is the Creator of Universe, the conceiver of Universe, the origin of souls, the maker of time, the owner of qualities, omniscient, Lord of Nature, of soul and of qualities, and the cause of the establishment and maintenance of the world and of salvation. 133.

In Him the Universe exists. He is immortal; He exists in his power; He is omniscient, omnipresent; and Protector of this world. He governs this Universe eternally. There is no other governing cause. 134.

Everywhere has He His mouth, head

and throat; He dwells in heart of every being; that Lord is all-pervading; hence He is omnipresent and Bliss. 135.

This omniscient being is neither born nor does He die. He is not produced from anything, nor has He become any one else. He is unborn, eternal, without end and without beginning. He does not die when the body dies. 136.

There are two beings who drink the truth of good deeds in this world. They exist in the innermost recess. The knowers of the Supreme Being call them shadow and light, and (so say) the householders who are called *Trinadhiketa's* and who keep the five fires. 137.

The objects of the organs of sense are superior to the organs. The faculty of thinking is superior to the external objects, intellect is superior to the faculty of thinking, soul is superior to intellect, nature is superior to soul and God is superior to nature.

is none superior to God. He is the end; He is the destination. 138.

The faculty of thinking is superior to the organs of sense. Intellect is superior to the faculty of thinking, soul is superior to intellect, nature is superior to soul, God all-pervading and formless is superior to nature. By knowing Him the creature is saved and attains to immortality 139.

There (as to Brahma) the sun does not manifest itself, nor the moon and stars, there do not manifest themselves those lightnings, how then should manifest itself this fire? When he is manifest all is manifested after him, by his manifestation this whole (world) becomes manifest. 140.

Brahma obtained victory for the Devas. By the victory of Brahma the Devas were glorified. They perceived "it is our victory, it is our glory." 141.

He knew their pride. He manifested Himself unto them, (but) they did not know

who the Worshipful Being was (who had manifested Himself.) 142.

Then (the Devas) spoke to Fire, "O self-known being (i. e. Fire)! Try to know who this Worshipful Being is." "Very good" said the Fire. 143.

Fire went to Him. He spoke to Fire "Who art thou?" "I am Fire, I am the self-known one," said (Fire.) 144.

"What power hast thou" (said Brahma). "I can burn all this that is on the Earth," said Fire. 145.

(Brahma) put a straw before him (the Fire) and said, "burn it " Fire approached the straw, but could not burn it in spite of all his force. He (the Fire) then returned (and spoke to the Devas), "I could not know who this Worshipful Being is." 146.

Then they spoke to Air, "O Air? Ascertain who this Worspipful Being is." "Very good" said he. 146.

Air went to Him. He asked "Air Who

art thou?" "I am Air, I am *Matarishwa*" said he. 148.

"What power hast thou?" (said Brahma)
"I can move every thing that is on the Earth," (said Air). 149.

(Brahma) put a straw before him (and said,) "move this." He approached (the straw) but could not move it in spite of all his force. He then returned (saying) "I could not know who this Worshipful Being is." 150

They then spoke to Indra (Rain), "O Maghwan, Ascertain who this Worshipful being is." "Very good" (saying this he ran (to Brahma), but the latter disappeared. 151

He then approached a very beautiful woman in the same sky named *Uma* the *Haimavati* (i. e. daughter of the snowy range) and asked her who this Worshipful Being was? 152.

"It was Brahma (the Supreme Being)" replied she. "Ye have been glorified by the victory of Brahma." Thus he knew Brahman. 153.

As Fire, Air and Indra knew Him first as the Superior Being, they are considered superior to other *Devas* (agents of Nature). 154.

Whom all the *Vedas* proclaim, whom the devotions show, for attaining whom (the devotees) practise *Brahmacharya*, (i. e. lead life of celibacy), of Him I briefly speak to you. He is OM. 155.

(He is) subtler than all subtle objects. (He is) the greatest of all the great objects, (He is) the spirit that dwells in the innermost recesses of all these living beings. The glory of that Great Spirit is seen, through the grace of Providence by a person who has renounced all other desires and who has been freed from sorrow. 156.

(He is) Eternal among all transient (beings); (He is the Enlivener of all sentient beings. He) alone supplies the wants of many. Those gentle persons who see Him existing in (all) souls, attain everlasting

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peace, and not others (who do not thus see Him., 157.

No picture can delineate Him; no one can see Him with his eyes. He is conceived by heart, intellect and mind. Those who know Him become immortal. 158.

He is neither sound, nor touch, color, taste, nor smell. He is indeclinable and eternal. He is without beginning and without end. He is far above Mahat and immutable. By faith in Him one is saved from the mouth of Death. 159.

That Person who remains awake while this is asleep and makes what He wills, the same is pure, immortal Brahma. In Him all the worlds exist. Not thing can go beyond him. This (described person) is the same (Brahma . 160.

As one fire which pervades this world becomes of diverse forms according to diverse objects. So does one internal spirit of all beings appear through diverse objects,

as well as out of them. 161.

All this Universe having been produced of the Great Spirit moves. He is awful like thunder ! They become immortal who know Him. 162.

As o dear ! birds lodge on trees, so does all this (universe) exist in that supreme spirit. 163.

He is one and motionless, yet he moves faster than mind; the devas did not reach Him as He went before them. When He moves He surpasses all others, when He stands water and air move 164.

Another thing is what is good, another what is pleasant. Both having different objects, chain man. Blessed is he who between them takes the good (alone), but he who chooses what is pleasant, loses the (last) object of man). 165.

What is good, and what is pleasant take hold of man; the sage comprehending them, distinguishes (their nature); the

sage chooses even the good, because it exceeds (in value) what is pleasant; but the dull man chooses what is pleasant for acquiring and preserving. 166.

This subtle soul is to be known by thinking, into which life, five-fold divided, entered. The organ of thinking of every creature is pervaded by the senses; that (organ) purified, the soul manifests itself. 167.

This (being of Brahma) is great, divine, of a nature not to be conceived by thing, more subtle than what is subtle, it shines in various ways, it is more distant than what is distant and also near in this body; for the beholders it dwells even here in the cave. 168.

Truth conquers alone, not falsehood. By truth is opened the road of the gods, by which the Rishis whose desires are satisfied proceed (and) where the supreme abode of real truth (is found). 169.

The soul must verily be obtained by the constant (practice of truth, of devotion, of perfect knowledge, and of the duty of a Brahma-student. He whom sinless devotees behold, is verily in the midst of the body of the nature of light, is pure. 170.

When the Rishis who are satisfied with knowledge, who have acquired (the knowledge of the soul), who are without passion, and placid in mind, have obtained him, then wise and with concentrated mind, everywhere comprehending the all pervading (soul), they enter it wholly. 171.

This life shines forth as all the beings; the wise who thus knows, does not speak of anything else; his sport is in the soul, he is the greatest among the knowers of Brahma. 172.

Two birds, always united, of equal name, dwell upon one and the same tree. The one of them enjoys the sweet fruit of the fig-tree, the other looks round as a witness. 173

The soul cannot be obtained by a man without strength, nor by carelessness, nor by devotion, nor by knowledge which is unattended by devotion; but if the wise strives with those supports, then enters the soul the abode of Brahma. 174.

He knows this supreme Brahma, the place, founded on which the whole world shines in glory. The wise, who free from desires, adore the man (who thus knows the soul) will not be born again. 175.

This immortal Brahma is before, Brahma behind, Brahma to the right and the left, below and above, all-pervading. Brahma is all, is this infinite (world). 176.

In the golden (luminous) highest sheath the knowers of the soul know the Brahma who is without spot, without part, who is pure, who is the light of lights. 177.

The Supreme Being is Truth, knowledge and Infinity. 178.

The soul cannot be gained by know-

ledge (of the Veda), not by understanding it, not by manifold science. It can be obtained by the soul by which it is desired, His soul reveals its own truth. 179.

That highest and indestructible *Akasha* of *Richa* in which all the *Devas*, governors of the worlds, dwell. To him who does not know that, of what use is the *Richa* (the Shruti of the Vedas). They only succeed who know him. 180.

Two birds, who are friends and connected with each other have perched on the same tree, one of them eats the delicious fruit, while the other, without eating, is shedding his lustre all around. 181.

He who is invisible, who cannot be grasped, who has no relation, who has no form, who has no eye, ear, hand or feet, and who is Eternal, who is omnipresent, all-pervading, extremely subtle, and indeclinable, is the source of all beings. Him do wise men observe. 182.

He is a person formless and transcendant; He is within and without (us) and unborn; He has neither breath, nor mind. He is pure and beyond Nature. 183.

The soul although resting on the same tree, is powerless, hence it is sunk in grief and filled with anxieties. But when it beholds the other, the Worshipful Master and His grandeur, it becomes free of sorrow. 184

As Indra had approached nearer to Brahma than the other *devas* and he had first known Brahma, he became superior to other *devas*. 185.

Than whom nothing is farther, than whom nothing is nearer; than whom nothing is more subtle; than whom nothing is larger. He alone stands still like a tree in the heavens. All this (Universe) is full of that Person. 186.

(A man) who knows thus and who has pacified his mind, controlled his passions, become free from the desires of the world,

and of enduring habits, having fixed his attention, sees the (Supreme) spirit in (his) soul. He sees the all-pervading spirit. The sinful soul (Satan) does not overcome him, he overcomes all sinful (spirits). The sinful one does not trouble him, he troubles all the sinful (spirits). He becomes free from sin, desires, and doubts, and (a real) Brahmin. 187.

He manifests the functions of all the organs, (yet) He is devoid of every organ. He is the Master and Lord of all. He is the great haven for all. 188.

He has neither hands nor feet (yet) he can grasp and walk. He has no eyes yet He sees; He has no ears yet He hears. He knows everything that is knowable, there is no one who can know Him, He is called the Great First Person. 189.

(He is) subtler than all subtle (substances). (He is) the greatest of all the great (substances). He is the spirit that dwells in

the inmost recesses of all these living beings. This great God, who does not act (with instruments like man) is seen through the grace of Providence by one who is freed from sorrow. 190.

Its (God's) hands and feet are everywhere, its eyes and head are everywhere, its ears are everywhere, it stands encompassing all in the world. 191.

His eyes are in all directions, and so are His faces, His arms and His feet. He bestows arms (to men) and feathers (to birds). God alone has created the Heaven and the Earth. 192.

He is myself within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is myself within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds. 193.

Neither the sun, nor the moon nor the stars can shine in His presence. These lightnings even cannot flash there, much less the ordinary fire. All objects follow His light. By His light all others shine. 194

Those who know him as the life of life, the eye of eye, the ear of ear, the mind of mind, have known the most ancient and primeval Supreme Being. 195.

The eye cannot reach there, the speech cannot reach there, nor the thinking faculty. We do not understand, we do not know how to teach Him, as He is different from all known (*i. e.* gross objects) and all unknown (*i. e.* subtle objects). Thus we have heard from those ancient (*Rishis*) who have spoken to us (about God.) 196.

Who cannot be described by speech, by whom the speech attains its power of utterance, Him alone know thou (to be the *Brahma i. e.* the supreme spirit) and not this which is worshipped. 197.

God exists everywhere; He is very subtle, imperceptible, and ancient, and all things in the three worlds, both movable and immovable, are pervaded by him. 198.

That God is indicated by the sacred symbol om, by truth, and the sacred text Gayatrtri, and He upholds the whole universe. It is said in Vedas (Book of divine knowledge) that he is without an end. 199.

Who cannot be conceived by mind, by whom the mind is said to be conceived (or to attain its power of conception), Him alone know thou (to be the) *Brahma*, and not this which is worshipped. 200.

Who does not see, with eyes, through whom the eyes see, Him alone know thou (to be the) *Brahma*, and not this which is worshipped. 201.

Who does not hear with ears, through whose (power) (the objects of the) ears are heard, Him alone know thou (to be the) *Brahma*, and not this which is worshipped. 202.

Who does not live by breathing, by whose power the breaths breathe, Him alone know thou (to be the) *Brahma*, and not this which is worshipped. 203.

If thou thinkest thou knowest (Him) well, very little dost thou know the nature of *Brahma*. If thou (thinkest) that His (nature) is known, or that His (form is to be seen) in the *devas* (i. e. visible objects of nature,) then verily, I believe that thou hast yet to understand Him. 204.

I do not profess to know Him well nor that I do not know him, or that I do know Him. He among us who knows this, knows Him, and not he who says he does not know or that he does know Him. 205.

He who does not pretend (to have conceived God) knows Him, but he who pretends (to have conceived Him) does not know Him. Those who pretend that they know Him specifically do not know Him, but those who do not make such pretension

know Him. 206.

He (the Self) encircled all, bright, incorporeal, scatheless, without muscles, pure, untouched by evil, a seer, wise, omnipresent, self-existent, he disposed all things rightly for eternal years. 207.

Who is in the waters, yet distinct from the waters, whom the waters do not know, whose body the waters are, who being inside the waters regulates them, the same Eternal Spirit is thy regulator. 208.

Who is in the fire, yet distinct from the fire, whom the fire does not know, whose body the fire is, who being inside the fire regulates it, the same Eternal Spirit is thy regulator. 209.

Who is in the upper region, yet distinct from the upper region, whom the upper region does not know, whose body the upper region is, who being inside the upper region regulates it, the same Eternal Spirit is thy regulator. 210.

Who is in the air, yet distinct from the air, whom the air does not know, whose body the air is, who being inside the air regulates it the same Eternal Spirit is thy regulator. 211.

Who is in the heaven, yet distinct from the heaven, whom the heaven does not know, whose body the heaven is, who being inside the heaven regulates it, the same Eternal Spirit is thy regulator. 212.

Who is in the sun, yet distinct from the sun, whom the sun does not know, whose body the sun is, who being inside the sun regulates it, the same Eternal Spirit is thy regulator. 213.

Who is in the quarters, yet distinct from the quarters, whom the quarters do not know, whose body the quarters are, who being inside the quarters regulates them, the same Eternal Spirit is thy regulator. 214.

Who is in the moon and the stars, yet distinct from the moon and the stars, whom

the moon and the stars do not know, whose body the moon and the stars are, who being inside the moon and the stars regulates them, the same Eternal Spirit is thy regulator. 215.

Who is in the sky, yet distinct from the sky, whom the sky does not know, whose body the sky is, who being inside the sky regulates it, the same Eternal Spirit is thy regulator. 216.

Who is in darkness, yet distinct from darkness, whom darkness does not know, whose body darkness is, who being inside darkness regulates it, the same Eternal Spirit is thy regulator. 217.

Who is in light, yet distinct from light, whom light does not know, whose body light is, who being inside the light regulates it, the same Eternal Spirit is thy regulator. 218.

Who is in all' creatures, yet distinct from all creatures, whom all creatures do

not know, whose body all creatures are, who being inside all creatures governs them, that immortal spirit is thy governor. 219.

He who dwells in the tongue (vāk) and within the tongue, whom the tongue does not know, whose body the tongue is, and who pulls (rules) the tongue within, he is thy Self, the puller (ruler) within, the immortal. 220.

He who dwells in the eye, and within the eye, whom the eye does not know, whose body the eye is, and who pulls (rules) the eye within, he is thy Self, the puller (ruler) within, the immortal. 221.

He who dwells in the ear, and within the ear, whom the ear does not know, whose body the ear is, and who pulls (rules) the ear within, he is thy Self, the puller (ruler) within, the immortal. 222.

He who dwells in the mind, and within the mind, whom the mind does not know, whose body the mind is, and who pulls

rules) the mind within, he is thy Self, the puller (ruler) within, the immortal. 223.

Verily, a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear. Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear. Verily, sons are not dear, that you may love the sons; but that you may love the Self, therefore sons are dear. Verily, wealth is not dear, that you may love wealth, but that you may love the Self, therefore wealth is dear. He is dearer than son, dearer than riches, dearer than all other things, as that spirit is innermost (of us all). 224.

If a person, who calls aught dearer than the (Supreme) Spirit, speaks to another that his darling will die, he has every right to say so, for so it happens. Whosoever worships the (Supreme) Spirit as his dear one, he does not lose his darling. 225.

By mind alone can He be seen, there is no plurality here; he attains to death after death who sees (Him) here as many. 226.

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How can God be apprehended.

He cannot be attained by speech, nor by eyes. How can we comprehend Him except by saying that He is ! 227.

"He is" Thus alone He is to be known and by abstract knowledge of these, the abstract knowledge is gained by one who has known Him as "He is." 228.

His form is not to be seen, no one beholds him with the eye. He is imagined by the heart, by wisdom, by the mind. Those who know this, are immortal. 229.

This God is the Creator of the Universe, the Great Spirit, (He) always exists in the hearts of people. He is known by heart, intellect and mind. Those who know Him become immortal. 230.

Those who know beyond this the High

Brahman, the vast, hidden in the bodies of all creatures, and alone enveloping everything as the Lord, they become immortal. 231.

His form cannot be seen, no one perceives him with the eye. Those who through heart and mind know him abiding in the heart, become immortal. 232.

The man who is free from desire, and exempt from grief, beholds this greatness of the Soul by the grace of the Creator. 233.

He who knows (Him) as dwelling in the recess (of the mind) the highest *akasha* (sky), enjoys all the objects of desire with the omniscient God. 234.

He who thus knowing, knows Prâna, (spirit) his offspring does not perish, and he becomes immortal. 235.

He who has known the origin, the entry, the place, the fivefold distribution, and the internal state of the Prâna, obtains immortality, yes obtains immortality. 236.

He who knows Brahman (God) which is (i.e. cause, not effect), which is conscious, which is without end, as hidden in the depth (of the heart), in the highest ether, he enjoys all blessings, at one with the omniscient Brahman. 237.

If thou thinkest I know it well, then thou knowest surely but little, what is that form of Brahman known, it may be, to thee ? I do not think I know it well, nor do I know that I do not know it. He among us who knows this, he knows it, nor does he know that he does not know it. 238.

He by whom it (Brahman) is not thought, by him it is thought; he by whom it is thought, knows it not. It is not understood by those who understand it, it is understood by these who do not understand it. 239.

It is the ear of ear, the mind of mind, the speech of speech, the breath of breath, and the eye of the eye. When freed (from

uses) the wise, on departing from
world, become immortal. 240.

Now (as regards) the spiritual (ex-
the mind should be as if it were going
towards Brahma). Thus He is meditated
eaten efforts. 241.

That knowledge) is fixed by virtue or
nial, control of passions and good deeds.
ations, all the sciences and truth are
ade. 242.

They who know the life of life, the eye
eye, the ear of the ear, the mind of
mind, they have comprehended the
it, primeval Brahman. 243.

His imperceptible Being who exists
certainty, should be seen as one only.
undecayable and subtler than ether;
the great unborn Spirit whose existence
tain. 244.

The gentle Brahmin having known Him
is wisdom. He need not ponder over
tudes of words as that is abuse of

speech. 245.

He is the Great unborn Spirit who is full of knowledge and is in all lives. He dwells in that vacuum which is in our minds. He is the controller of all, master of all, and ruler of all. He does not advance by good deeds nor retrograde by evil deeds. He is the Lord of all; He is the Governor of all beings; He is the protector of all; He is the pillar of support of all these worlds and prevents their dissolution. This is not He, this is not He. The spirit is inconceivable, it can not be grasped. 246.

When all the ties of the heart are severed here on earth, then the mortal becomes immortal, here ends the teaching. 247.

When all the knots of heart are broken here, then the mortal (man) becomes immortal. So far only are the precepts. 248.

This (Supreme) Spirit is always attained by truth, virtue, right knowledge, and chastity. (He is) in the body, illuminating

and pure, whom sinless devotees see. 249.

Truth alone succeeds and not untruth. The road leading to heaven is extended by truth, by which the *Rishis* (sages) when their desires have been satisfied, attain (to that position) where that great fountain of truth is. 250.

A wise man should absorb his speech into thought, the latter into knowledge, knowledge into soul, and the latter into the Supreme Spirit. 251.

He is life, who is manifest in all beings. The wise man who knows him does not speak vain words. A virtuous man whose amusement is in spirit, whose pleasure is in spirit, is the highest among the knowers of God. 252.

The (Supreme) Spirit cannot be attained to by too much talk, nor by intellect, nor by hearing (or reading) too much. He alone can find Him who wants Him, unto him this Spirit reveals Himself. 253.

From untruth lead me to truth, from darkness lead me to light, from death lead me to immortality. 254.

He cannot be grasped by eyes, nor by speech, nor by any other organ, nor by asceticism or righteous acts. When mind is purified by knowledge, then (the worshipper) gets a pure vision of Him through meditation. 255.

Good men are generally distressed by the distresses of mankind, such (sympathy) is the highest worship of Purusha (God), the Soul of all things. 256.

When a man never sins against any creature, either in thought, or in word, then he attains to Brahma. 257.

When he does not fear, and when no one is afraid of him, when he neither loves nor hates, then he attains to Brahma. 258.

When he has overcome pride and illusion, and is freed from many attachments then the good man, self-resplendent attains

to final tranquillity. 259.

When it suppresses all desires, as a tortoise draws in its limbs, then this soul beholds its own glory in itself. 260.

Objects of sense draw back from a person who is abstinent; not so the taste for those objects. But even the taste departs from him, when he has seen the Supreme. 261.

Thus constantly devoting his self to abstraction, a devotee whose mind is restrained, attains that tranquillity which culminates in final emancipation, and assimilation with me (God). 262.

Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind men led by the blind. 263.

That peaceful person is freed from sorrow who believes in the Great All-pervading Spirit that exists in all perishable bodies though He has no body of his own. 264.

Thus constantly devoting his self to abstraction, a devotee, freed from sin, easily obtains that supreme happiness—contact with the Brahman. 265.

Even here, those have conquered the material world, whose mind rests in equability; since Brahman is free from defects and equable, therefore they rest in Brahman. 266.

He who knows Brahman, whose mind is steady, who is not deluded, and who rests in Brahman, does not exult on finding anything agreeable, nor does he grieve on finding anything disagreeable. 267.

He, God's servant, is dear unto God who is unexpected, just and pure, impartial, free from distraction of mind, and who has forsaken every enterprize. 268.

— As to those however, o son of Pritha ! who dedicating all their actions to me (God) and (holding) me (God) as their highest (goal) worship me (God) meditating on me

(God) with a devotion towards none besides me (God) and whose minds are fixed on me (God), I, (God) without delay come forward as their deliverer from the ocean of the world of death, 269.

He who knows both the visible (universe) and the invisible (nature) overcomes death by the knowledge of the invisible and enjoys immortality by the knowledge of the visible. 270.

^a The sages whose sins have perished,
^{sc} whose misgivings are destroyed, who are
ⁿⁱ self-restrained, and who are intent on the
^a welfare of all beings, obtain the Brahmic bliss. 271.

The devotee whose happiness is within himself, whose recreation is within himself, becoming one with the Brahman, obtains the Brahmic bliss. 272.

One whose self is not attached to external objects, obtains the happiness that is in one's self; and by means of concentration of

mind, joining one's self with the Brahman one obtains indestructible happiness. 27

Now when Yājñavalkya (a saint) going to enter upon another state, he said to Maitreyi ! (the wife of Yājñavalkya) "I am going away from this house (into the forest). Forsooth, let me make a settlement between thee and that Kātyāyani (my other wife)." Maitreyi said, "My Lord, if the whole earth, full of wealth, belonged to me, tell me, should I be immortal by it?" "No," replied Yājñavalkya, "like the life of rich people will be thy life. But there is no hope of immortality by wealth." Maitreyi said, "What should I do that by which I do not become mortal?" "What my Lord knoweth (of immortality) tell that to me." 274.

He is different from creation and from uncreated nature, (or, the effects of the knowledge of the created universe and uncreated nature are different). So have

heard from those good men who have spoken to us (on the subject). 275.

He who knoweth both creation and destruction, overcometh death by destruction and enjoys immortality by creation. 276.

He who thus knoweth this (divine science), having overcome the sinful one (Satan), dwelleth in the infinite and best heaven. 277.

There is no fear in heaven; neither art thou (o death!) there, nor does (one) fear of old age (there). Having overcome both hunger and thirst, and surmounted grief, one enjoys bliss in heaven. 278.

Having performed devotion, charity, and virtue, one becomes *Muni* by His knowledge alone. 279.

(A man) becomes as he acts or as he conducts himself. One who does good becomes good, one who commits sin becomes a sinner, virtue is attained by virtuous

deeds, sin by sinful deeds. 280.

It is verily said that man is full of desires, he wills to do according to his appetite, whatever act he wills to do that act he does, as he does so he becomes. 281.

When all the desires which adhere to his heart are eschewed, then the mortal (man) becomes immortal and he enjoys Brahma here. 282.

He who knows that superior Brahma, becomes Brahma. There exists none in his family who does not know Brahma. He overcomes sorrow, overpowers the sinful one (Satan) and by being liberated from the ties of the heart, becomes immortal. 283.

In those high worlds the superior beings reside for ever. They do not transmigrate. 284.

When the seer seeth the all illuminating Creator, God, the Person who is the source of Brahma (universe), then (that) learned man having been purified of the

effects of good and evil deeds attains the highest uncolored level. 285.

The *Rishis* having attained to Him, and having been satisfied with knowledge, and freed from passions, having achieved the object of their life and become tranquil, - (yea) these peaceful and composed men, having found the omnipresent one everywhere, enter in His totality. 286.

The knower of God attains the highest (spiritual position). 287.

A man of peaceful mind having, through the knowledge gained by spiritual communion, imbibed faith in that eternal God who (although) mysteriously dwelling in the innermost recess of the mind, is imperceptible, renounces both delight and sorrow. 288.

Those worlds are devoid of the (light) of the sun (or they are abode of evil spirits) and covered by dismal darkness. The persons who are destroyers of soul go to those

worlds after their death. 289.

Those worlds are full of sorrow and covered by dismal darkness, to them go after death the ignorant and unwise persons. 290.

They go to (the worlds of) pitch darkness who worship the invisible nature. To still greater darkness (go) those who have attachment with the visible nature. 291.

They go to (the worlds of) pitch darkness who worship the uncreated nature. To still greater darkness resort those who are attached to created objects. 292.

(A man) may wish to live a hundred years here while doing(his)works. (O man!) there is no other way than thy doing so. Works do not affect a man (who thus discharges his duties). 293.

These infirm *yajnas* performed by eighteen (priests), in which work is the lowest duty, are fleeting. Those fools who praise them as means of spiritual welfare,

go again to old age and death. 294.

Speak truth; perform righteous deeds;
never neglect good studies.

(One) ought not to neglect truth nor
spiritual exercise, nor good works. 295.

Honor (your) mother, honor (your)
father; honor (your) teacher, honor (your)
guests. Whatever are our good actions these
you should follow and not others. 296.

Give(charity) where your mind prompts
you to do so; and do not give where your
mind does not so prompt you. 297.

Whatever there is in this world is un-
der the protection of God. So enjoy what-
ever he has assigned to you. Don't desire
the wealth of any other person. 298.

(13)

Fix your mind on God, then you will see him.

If you are unable to fix your mind
steadily on God, then o Dhananjaya ! en-
deavour to obtain God by the abstraction
of mind(resulting) from continuous medita-

tion. 299.

When your mind shall have crossed beyond the taints of delusion, then will you become indifferent to all that you have heard or will hear. 300.

Consider the soul as a rider, the body as a car, the intellect its driver, the mind as its rein, the external senses are called the horses, restrained by the mind, external objects are the roads; so wise men believe the soul united with the body, the senses and the mind to be the partaker of the consequences of good or evil acts. 301.

If that intellect, which is represented as the driver, be indiscreet and the rein of the mind loose, all the senses under the authority of the intellectual power become unmanageable like vicious horses under the control of an unfit driver. But he who has understanding and whose mind is always firmly held, his senses are under control like good horses of a charioteer. 302.

Man who has intellect as the prudent driver, and a steady mind as his rein, passing over the paths of mortality, arrives at the high glory of the omnipresent God. He who has no understanding, who is unmindful and always impure never reaches that place, but enters into the round of births. 303.

But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place of Vishnu. 304

(14)

How can the mind be thus fixed?

When a man, o son of Pritha? abandons all the desires of his heart, and is pleased in his self only and by his self, he is then called one of steady mind. 305.

He whose heart is not agitated in the midst of calamities, who has no longing for pleasures, and from whom the feelings of affection, fear, and wrath have departed is

called a sage of steady mind. 306.

His mind is steady, who being without attachment anywhere, feels no exultation and no aversion on encountering the various agreeable and disagreeable things of this world. 307.

A man's mind is steady, when he withdraws his senses from all objects of sense, as the tortoise withdraws its limbs from all sides. 308.

For his mind is steady whose senses are under his control. 309.

That mental condition, in which the mind restrained by practice of abstraction, ceases to work; in which too, one seeing the self by the self, is pleased in the self; in which one experiences that infinite happiness which transcends the senses and which can be grasped by the understanding only; and adhering to which, one never swerves from the truth; acquiring which, one thinks no other acquisition higher

than it; and adhering to which, one is not shaken off even by great misery, that should be understood to be called devotion in which there is a severance of all connexion with pain. 310.

When there is tranquillity, all his miseries are destroyed, for the mind of him whose heart is tranquil soon becomes steady. 311.

Thy intention is like the construction of an embankment in a place whence the water has flowed away, or like the digging of a well when the house has been burnt. 312.

Therefore o you of mighty arms ! his mind is steady whose senses are restrained on all sides from objects of sense. 313.

One should practice yoga at an agreeable and pleasant place which is level and clean and free from fire and sand and where there is good sound, water and shelter, or in a cave which is not exposed to wind. 314.

The (syllable) om is the bow, the soul is the arrow, and Brahma is that aim, He should be shot at carefully. Let (the soul) enter Him as the arrow (enters the aim). 315.

Having made one's own body one of the two fire-igniting sticks, and the syllable om the other stick, one should, by the friction of the practice of meditation, see God as latent (in one's self). 316.

As oil is in sesamum, butter in curd, water in river, fire in inflammable sticks, so is He conceived in soul by one who looks after him through truth and devotion. 317.

He is great and transcendental and his form is inconceivable. He appears to be subtler than every subtle object. He is farthest and nearest. He exists even here in in the recess (mind) of the seers. 318.

This (the following) is the description of that (interview with God). He is seen (or conceived) momentarily as the flash of lightning or as the twinkling of the eye. 319.

(79)

He who has not abstained from evil deeds, nor become tranquil, nor composed, nor obtained peace of mind, cannot attain to him (Brahma) by (mere) knowledge. 320.

Arise, awake, approach good men and learn from them (the way of God). Wise men call that path so difficult that they have likened it unto the sharp edge of a razor. 321.

Place your mind on God only, fix your understanding on God. In God you will dwell hereafter, (there is) no doubt. 322.

(15)

The superiority of the Devotee.

The devotee is esteemed higher than the performer of penances, higher even than the men of knowledge, and the devotee is higher than the men of action; therefore, o Arjuna ! become a devotee. 323.

(16)

Who is a Devotee ?

When your mind confounded by what

you have heard, will stand firm and steady in contemplation, then will you acquire devotion. 324.

He who is possessed of devotion, abandoning the fruit of actions, attains the highest tranquillity. He who is without devotion, and attached to the fruit of action, is tied down by reason of his acting in consequence of some desire. 325.

A man whose mind is replete with divine wisdom and learning, who stands upon the pinnacle, and has subdued his passions, is said to be devout. To the yogee or the devotee, gold, iron, and stones are the same. And he is esteemed highest, who thinks alike about well-wishers, friends, and enemies, and those who are indifferent, and those who take part with both sides, and those who are objects of hatred, and relatives, as well as about the good and the sinful. 326.

O son of Kuntî ! which produce cold and

heat, pleasure and pain, are not permanent, they are ever coming and going. Bear them o descendant of Bharata ! For, o chief of men ! that sensible man whom they (pain and pleasure being alike to him) afflict not, he merits immortality. 327.

The self of one who has subjugated his self and is tranquil is absolutely concentrated on itself, in the midst of cold and heat, pleasure and pain, as well as honour and dishonour. 328.

What is devotion ?

Having recourse to devotion, o Dhananjaya ! perform actions, casting off all attachment, and being equable in success or ill-success, (such) equability is called devotion. 329.

He who has obtained devotion in this world casts off both merit and sin. Therefore apply yourself to devotion; devotion in actions is wisdom. 330.

Action, o Dhananjaya ! is far inferior to devotion of the mind. In that devotion seek shelter. Wretched are those whose motive to action is the fruit of action. 331.

(18)

The proper place for the exercise of devotion.

Let him perform his exercises in a place level, pure, free from pebbles, fire and dust, delightful by its sounds, its water and bowers, not painful to the eye, and full of shelters and caves. 332.

Fixing his seat firmly in a clean place, not too high nor too low, and covered over with a sheet of cloth, a deer skin and blades of Kusa (grass)—and there seated on that seat, fixing his mind exclusively on one point with the workings of the mind and senses restrained, he should practice devotion for purity of self. 333.

A devotee should constantly devote his self to abstraction, remaining in a secret place, alone, with his mind and self restrain-

ed, without expectations and without belongings. 334.

The self-restrained man is awake when it is night for all beings, and when all beings are awake, that is the night of the right-seeing sage. 335.

(19)

How can devotion be acquired ?

Holding his body, head, and neck even and unmoved, (remaining) steady, looking at the tip of his own nose, and not looking about in (all) directions, with a tranquil self, devoid of fear, and adhering to the rules of Brahmacharins, he should restrain his mind, and (concentrate it) on me (God), and sit down engaged in devotion, regarding me (God), as his final goal. 336.

As a light standing in a windless place flickers not, that is declared to be the parallel for a devotee, whose mind is restrained, and who devotes his self to abstraction, 337.

When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state. 338.

This, the firm holding back of the senses, is what is called yoga. He must be free from thoughtlessness then, for yoga comes and goes. 339.

(20)

The fruit of Devotion.

The highest happiness comes to such a devotee, whose mind is fully tranquil, in whom the quality of passion has been suppressed, who is free from sin, and who is become one with the Brahman. 340.

He into whom all objects of desire enter, as waters enter the ocean, which though replenished still keeps its position unmoved—he only obtains tranquillity, not he who desires (those) objects of desire. 341.

He who is possessed of devotion, whose self is pure, who has restrained his self,

who has controlled his senses, and who ties his self with every being, is not different though he performs actions. 342.

Who casting off all attachment, performs actions dedicating them to Brahman, is not tainted by sin, as the lotus-leaf is not stained by water. 343.

Devotees, casting off attachment, perform actions for attaining purity of self, the body, the mind, the understanding, and the senses—all free from egoistic attachment. 344.

What is action (Karma).

Annunciation, O you of mighty arms ! It is difficult to reach without devotion; the person possessed of devotion attains Brahman without delay. 345.

The deluded man who restraining the fruits of action, continues to think in his mind about objects of sense, is called a hypocrite. 346.

He is wise among men, he is possessed of devotion, and performs all actions, who sees inaction in action and action in inaction. 347.

Those persons in the world who believe in Destiny, and those again who believe in Chance, are both the worst among men. 348.

If creature acteth not, its course of life is impossible. In the case of a creature, therefore, there must be action and not inaction. 349.

Therefore you ought not to grieve for any being. Having regard to your own duty also. 350.

Let not the fruit of action be your motive.

Your business is with action alone; not by any means with fruit. Let not the fruit of action be your motive (to action). Let not your attachment be (fixed) on inaction. The wise who have obtained devotion cast

off the fruit of action. 351.

Having recourse to devotion, o Dhana-anjaya ! perform actions, casting off (all) attachment, and being equable in success or ill-success; (such) equability is called devotion, Action, o Dhananjaya ! 352.

The wise call him learned; whose acts are all free from desires and fancies, and whose actions are burnt down by the fire of knowledge. 353.

Forsaking all attachment to the fruit of action, always contented, dependent on none, he does nothing at all, though he engages in action. 354.

Satisfied with earnings coming spontaneously, rising above the pair of opposites, free from all animosity, and equable on success or ill-success, he is not fettered down, even though he performs (actions). 355.

That action is called good, which is prescribed, which is devoid of attachment,

*

which is not done from motives of affection or aversion, and which is done by one not wishing for the fruit. 356.

When prescribed action is performed, o Arjuna! abandoning attachment and fruit also, merely because it ought to be performed, that is deemed to be a good abandonment. 357.

But, even those actions, o son of Pritha! should be performed, abandoning attachment and fruit; such is my excellent and decided opinion. 358.

Therefore always perform action, which must be performed, without attachment. For a man, performing action without attachment, attains the Supreme. 359.

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T
As the ignorant act, o descendant of Bharata! with attachment to action, so should a wise man act without attachment, wishing to keep the people to their duties. 360.

The wise who have obtained devotion

cast off the fruit of action; and released from the shackles of repeated births, repair to that seat where there is no unhappiness. 361.

He, o Arjuna ! who restraining his senses by his mind, and being free from attachments, engages in devotion in the shape of action, with the organs of action, is far superior. 362.

The man who is attached to his self only, who is contented in his self, and is pleased with his self, has nothing to do. 363.

What fear is there for my life if the all-nourishing Vishnu (God) is hymned ? otherwise how has he provided for the life of the infant by the milk of its mother ? 364.

Let no one labour overmuch for his livelihood, for this is furnished by the Creator. When the child has left the womb, its mother's breasts flow with milk. 365.

*Let a wise man think on his duty, not on
his sustenance.*

Let a wise man think on his duty, not on his sustenance; for the sustenance of men is born with their birth. 366.

Brahman is the oblation; with Brahman (as a sacrificial instrument) it is offered up; Brahman is in the fire; and by Brahman it is thrown; and Brahman, too, is the goal to which he proceeds who meditates on Brahman in the action. 367.

SAYINGS OF SAGES
FROM
Hindn Sacred Books

Part II.

SAYINGS OF SAGES

FROM

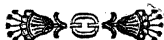
HINDU SACRED BOOKS.

Part II.

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man.
- 44 Constant Duty.



Part II.

*God is the witness and perceiver dwelling
in all beings.*

He is one God, hidden in all beings, all pervading, the self within all beings, watching all our works, dwelling in all beings, the witness, the perceiver, the only one free from qualities. 1.

Two birds, inseparable friends, cling to the same tree; one of them eats the sweet fruit, the other looks on without eating. 2.

On the same tree man sits grieving, immersed, bewildered by his own impatience (an-ia). But when he sees the other lord (is'a) contented, and knows his glory, then his grief passes away. 3.

The soul (or self, atman) is its own witness; the soul is its own refuge. Disregard not thy soul, which is the best (or highest) witness of men. 4.

Sinners think "no one sees us;" but

the gods behold them, and their own inner man. 5.

(2)

Who is a bad man ?

These however, are the indications of a bad man, viz, incapacity to be controlled, liability to be afflicted by dangers, openness to give way to wrath, ungratefulness, inability to become another's friend, and wickedness of heart. 6.

(3)

A bad man cannot enter the gate of heaven.

The gate of heaven, which is very small, is not seen by men owing to their delusion. The bolt of the door of heaven is created by (has its root in) covetousness, guarded by passion and difficult to draw aside. 7.

On a comparison between vice and death, vice is declared to be more pernicious; a vicious man sinks to the nethermost hell; he who dies, free from vice, ascends to heaven. 8.

Unrighteousness ruins a man.

Unrighteousness, practised in this world, does not at once produce its fruit, like a cow; but, advancing slowly, it cuts off the roots of him who committed it. 9.

If the punishment falls not on the offender himself, it falls on his sons, if not on the sons, at least on his grandsons, but an iniquity once committed, never fails to produce fruit to him who wrought it. 10.

One grows rich for a while through unrighteousness, and vanquishes his foes; but he perishes at length from his root up. 11.

Neither a man who lives unrighteously, nor he who acquires wealth by telling falsehoods, nor he who always delights in doing injury, ever attain happiness in this world. 12.

Full of pride and arrogance, our selves, however, through covetousness and folly

and from desire of enjoying the sweets of sovereignty, have fallen into this plight. 13.

Sin, repeatedly perpetrated, destroyeth intelligence; and the man who hath lost intelligence repeatedly committeth sin. 14.

As a stone is rolled up a hill by great exertions, but is easily thrown down, so it is with our selves in respect of meritorious acts and faults. 15.

(5)

Man is saved by good works.

The Vedas do not purify him who is deficient in good conduct, though he may have learnt them all together with the six Angas; the sacred texts depart from such a man at death, even as birds, when full-fledged, leave their nest. 16.

As the beauty of a wife causes no joy to a blind man, even so all the four Vedas, together with the six Angas and sacrifices, give no happiness to him who is deficient in good conduct. 17.

The earth now supports the good and the bad, and the sun warms both. So too the wind blows on the good and the bad, and the waters purify them. 18.

So is it in this world, but not so in the next; after death there shall be a wide distinction between him who practises virtue, and him who practises vice. In the world of the righteous, there is centre of immortality, sweet with a bright glow, and golden splendour. There, after death, the man of restrained passions dwells in blessedness; there, is neither death, nor decay, nor suffering. 19.

Whatever is thus obtained by Chance, by Providential dispensation, spontaneously, or as the result of one's acts, is, however, the consequence of the acts of a former life. 20.

Those high-souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and

not they that suffer their bodies to be wasted by fasts and penances. 21.

O Father ! it is impossible to see God by means of religious sacrifices, religious austerities, various ceremonial acts, free gifts &c. 22.

God can be seen only by these persons, viz those who have faith and devotion towards him, those who resign their lives to him, those who fix their thoughts on him, those who love him, and those who have entirely consumed all their sins by the fire of spiritual knowledge. 23.

That person will undoubtedly obtain salvation who always understands specially the nature of the Supreme Spirit named Nārāyaṇa, who is the independent Lord of the universe, who is its best jewel, who is incarnation of virtue and righteousness, and who is the destroyer of the sins of his devotees. 24.

Rama ! Those will be ever blessed with

the objects of their desires in this world and the other, who firmly and devoutly serve thee who art the most ancient being, the highest self and the greatest of the gods. 25.

Sin committed again and again, destroys the understanding; and a man who has lost his understanding constantly sins only. 26.

Fasts and other penances cannot destroy sins however much they may weaken and dry up the body that is made up of flesh and blood. The man whose heart is without holiness, suffereth torture only by undergoing penances in ignorance of their meaning. He is never freed from sin by such acts. 27.

The fire he worshippeth doth not consume his sins. It is in consequence of holiness and virtue alone that men attain to regions of blessedness and fasts and vows become efficacious. 28.

Those high-souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not they that suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin, even if his body be pure. 29.

He that is always pure and decked with virtues, he that practises kindness all his life is a Muni, even though he may lead a domestic life. Such a man is purged of all his sins. 30.

Subsistence on fruits and roots, the vow of silence, living upon air, the shaving of the crown, abandonment of a fixed home, the wearing of matted locks on the head, lying under the canopy of heaven, daily fasts, the worship of fire, immersion in water, and lying on the bare ground,—these alone cannot produce such a result. They only that are possessed of holiness succeed, by

knowledge and deeds, to conquer disease, decrepitude and death and acquire a high status. 31.

All the Vedas with the six Angas (appendages), the Sankhya (philosophy), the Purâṇas, and high birth, all these things do not save the Brahman who is destitute of good character. 32.

To live according to the rule of conduct is doubtlessly the highest duty of all men. He whose soul is defiled by vile conduct perishes in this world and in the next. 23.

Through good conduct man gains spiritual merit, through good conduct he gains wealth, through good conduct he obtains beauty, good conduct obviates the effect of evil marks. 34.

In wealth there is a small portion of enjoyment, but the highest enjoyment is found in righteousness. 35.

The virtuous man, by practising virtue, wendeth to regions of blessedness. There-

fore, a man, should firmly resolved, practise virtue. 36.

Virtue, repeatedly practised, enhanceth intelligence; and the man whose intelligence hath increased, repeatedly practiseth virtue. 37.

When the performance of an act gladdens his heart, let him perform it with diligence; but let him avoid the opposite. 38.

Prosperity taketh its birth in good deeds, groweth in consequence of activity, driveth its roots deep in consequence of skill, and acquireth stability owing to self-control. 39.

If striving according to his power for a righteous end, a man does not gain it, he undoubtedly attains the merit of it. 40.

Let him acquire virtue.

Continually, therefore, by degrees, let him collect virtue, for the sake of securing

an inseparable companion, since with virtue for his guide he will traverse a gloom, how hard to be traversed ! 41.

Since thou must abandon all and depart without power of resistance, why art thou attached to that which is valueless and dost not seek thine own proper good ? 42.

Let him who desires great prosperity in respect of wealth, first practise righteousness, for prosperity does not depart from righteousness, as ambrosia does not depart from heaven. 43.

Let him who seeks pleasure and riches first practise righteousness, for riches and pleasure never depart from righteousness. 44.

Let a man maintain good conduct. Riches come and go. He whose wealth only is lost suffers no loss, but he who loses his good conduct is indeed lost. 45.

One thing is the good, another the pleasant. Both objects, though varying enchain

man. It is well with him who of these two embraces the good, but he who chooses the pleasant misses the highest end. The good and the pleasant present themselves to man. The wiseman considering them, distinguishes them, and chooses the good in preference to the pleasant, but the unthinking man prefers the pleasant as consisting in (present) enjoyment. 46.

A sinful person by committing sin, is overtaken by evil consequences. A virtuous man by practising virtue reapeth great happiness. 47.

Evil men do not so much like to learn the good qualities of others as their want of virtues. 48.

Self knowledge and steadiness, patience and devotion to virtue, competence to keep counsels and charity; these o Bhārat, never exist in inferior men. 49.

Those in whom is neither wisdom, nor penance, nor liberality, nor knowledge, nor

good disposition, nor virtue, nor righteousness, may live in the world of mortals in the form of men, but they pass through the world like beasts encumbering the earth. 50

That person who gives up wealth and righteousness and becomes a slave to evil passions, will repent afterwards like a man who sleeps at the top of a tree, falls down, and awakes. 51.

The person who abandons wealth and righteousness and yields to sensual desires, will soon become a prey to grief and ruin like the king Das'aratha. 52.

A man who does virtuous actions obtains great benefits, while he who does sinful actions meets with evil consequences. Thus, Vibheeshana obtained happiness, and Ravana obtained misery. 53.

Let one collect virtue by degrees as the ant builds its nest, that he may acquire a companion to the next world. For, in his passage thither, his virtue only will adhere

to him. 54.

Let him therefore always slowly accumulate spiritual merit, in order that it may be his companion after death; for with merit as his companion he will traverse a gloom difficult to traverse. 55.

A jar is gradually filled by the falling of water-drops. The same rule holds good in regard to all sciences, to virtue, and to wealth. 56.

Of what use is it, that a son should be born, who has neither learning nor virtue? Of what use is a blind eye, except to give pain? 57.

They that are virtuous and honest always regard themselves and others by the water of pure and sacred converse. 58.

O sire, I would impart to thee another sacred lesson productive of great fruits and which is the highest of all teachings viz virtue should never be forsaken from desire, fear, or temptation, nay, not for the sake

of life itself ! 59.

Virtue is everlasting ; pleasure and pain are transitory ; life is indeed, everlasting, but its particular phases are transitory. Forsaking those which are transitory, betake thyself to that which is everlasting, and let contentment be thine, for contentment is the highest of all acquisitions. 60.

A sinful person, by committing sin, is overtaken by evil consequences. A virtuous man, by practising virtue, reapeth great happiness. Therefore a man should, rigidly resolved, abstain from sin. 61.

He that desireth prosperity to himself should wait upon them that are good and at times upon them that are indifferent, but never upon them that are bad. 62.

He who beareth not malice towards others but is kind to all, who being weak, disputeth not with others, who speaketh not arrogantly, and forgiveth a quarrel, is praised everywhere. 63.

(19)

Virtue has no need of penances, nor a pure heart of washing in the Ganges, nor a true man of human protection, nor magnanimity of any ornament, nor the wise of any treasure but wisdom. 64.

(7)

The paths of righteousness. .

Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, obedience to the rules of purification, coercion of the organs, wisdom, knowledge of the supreme Soul, truthfulness; and abstention from anger form the tenfold law. 65.

Righteousness is so called because men are well upheld by it; and all the three worlds, both movable and immovable, are also supported by it. 66.

From righteousness proceed wealth, happiness, and all other benefits. This world has righteousness as the most important thing. 67.

Sacrifice, study, gift, asceticism, truth, forgiveness, mercy, and contentment constitute the eight different paths of righteousness. 68.

These are: the acquisition of property for the support of their families; cohabitation with their wives, for the sake of progeny; tenderness towards all creatures, patience, humility, truth, purity, contentment, decency of decoration, gentleness of speech, friendliness, and freedom from envy and repining, from avarice, and from detraction. These also, are the duties of every condition of life. 69.

Misfortunes do not visit the excellent man who eats moderately, meting out support to those who depend upon him, who sleeps moderately after doing an immense amount of work, and who when asked gives to his enemies. 70.

From righteousness proceed sovereignty, wealth, and happiness, from unright-

eousness proceeds misery. Therefore, righteousness must be adopted for acquiring happiness, and sin must be abandoned. 71.

There is nothing in the world which is unattainable to those who follow a righteous course; each man will get such a result alone as is suited to the deeds done by him. 72.

By abandoning a person whose conduct is unrighteous and sinful, happiness can be secured just as it may be by casting away a cobra from the hand. 73.

Truth, beauty acquaintance with the scriptures, knowledge, high birth, good behaviour, strength, wealth, bravery, and capacity for varied talk—these ten are of heavenly origin. 74.

Righteousness is the one highest good; and forgiveness is the one supreme peace, knowledge is the one supreme contentment; and benevolence, the one sole happiness. 75.

Wisdom, good lineage, self-control,

acquaintance with the scriptures, prowess, absence of garrulity, gift to the extent of one's power, and gratefulness,—these eight qualities shed a lustre upon their possessor. 76.

Let a man so act by day, that he may live happily at night. Let him for eight months so act, that he may live happily during the rainy season. In early life let him so act that he may enjoy happiness in his old age. All his life let him so act that he may enjoy happiness in the next world. 77.

Let a thousand As'vamedhas and truth be weighed against each other—I know not if the sacrifices would weigh half so much as truth. 78.

Justice, being violated, destroys; justice being preserved, preserves; therefore justice must not be violated, lest violated justice destroy us. 79.

The sky, the earth, the waters, the

male in the heart, the moon, the sun, the fire, yama and the wind, the night, the two twilights, and justice know the conduct of all corporeal beings. 80.

Great sages say that the following are the paths to heaven viz, truth, righteousness, valor, kindness towards animals, mildness of speech and honoring Brāhmans, gods and guests. 81.

(8)

Truth.

Let a thousand As'vamedhas (immola-
tions of a horse) and truth be weighed in
the balance—truth exceeds the thousand
as'vamedhas. 82.

To speak the truth is meritorious. There
is nothing higher than truth. Everything
is upheld by truth, and everything rests
upon truth. 83.

There is no duty which is higher than
truth, and no sin more heinous than un-
truth. Indeed, truth is the very foundation

of righteousness. For this reason one should never destroy truth. 84.

Truth is duty. Truth is penance; Truth is yoga; and Truth is the eternal Brahma. Truth has been said to be Sacrifice of a high order. Everything rests upon Truth. 85.

Truth is Brahma, Truth is Penance; it is Truth that creates all creatures. It is by Truth that the whole universe is upheld, and it is with the aid of Truth that man goes to heaven. 86.

There is no virtue equal to Truth. There is nothing superior to Truth. Only Truth is God himself. Truth is the highest and best. 87.

O King, Truth, I ween, may be the to the study of the whole Vedas. Perform ablutions in all holy places. 88.

Truth alone is the chief seat of the Supreme Spirit. Righteousness has its footing in truth. The indestructible laws of God represent truth. All great benefits can

be acquired only by means of truth. 89.

In this world, truth alone is God; truth alone is always the seat of prosperity; all objects have truth for their base, there is no state nobler than truth. 90.

Sages and angels hold truth in the highest estimation. A truth-speaker certainly reaches a very noble position in this world. 91.

A place without great men does not constitute an assembly; those who do not speak righteously are not great men; what is untrue cannot be righteous. That which is not bound by fixed principles is not truth. 92.

We have heard that good angels and ancestral gods do not accept the religious offerings of liars, fickle-minded persons and changelings. 93.

Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable

falsehood; that is the eternal law. 94.

Even if unasked, one should speak truly, whether his words be good or bad, hateful or pleasing, unto him whose defeat one doth not like. 95.

Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law. 96.

An untruth spoken by people under the influence of anger, excessive joy, fear, pain or greed, by infants, very old men, persons labouring under a delusion, those being under the influence of drink, or by mad men does not cause the speaker to fall. 97.

Let him not be proud of austerities, let him not utter a falsehood after he has offered a sacrifice; let him not speak ill of Brāhmanas, though he be tormented by them; when he has bestowed a gift, let him not boast of it. 98.

Do not swerve from the truth !

Do not swerve from duty !

Do not neglect what is useful !

Do not neglect greatness ! 99.

(9)

Silence is better than speech.

Silence, it is said, is better than speech; if speak you must, then it is better to say the truth; if truth is to be said, it is better to say what is agreeable; and if what is agreeable is to be said, then it is better to say what is consistent with morality. 100.

The pure and fragrant savour of the wise is wafted without speech; so, too, the spotless sun shines in the firmament without uttering any voice to announce its glory. In the same way many other objects which are devoid of intelligence, and utter no sound, shine with renown in the world. 101.

(10)

Self-restraint.

He who is not self-restrained has no

steadiness of mind; nor has he who is not self-restrained perseverance in the pursuit of self-knowledge; there is no tranquillity for him who does not persevere in the pursuit of self-knowledge; and whence can there be happiness for one who is not tranquil? For, the heart which follows the rambling senses leads away his judgment as the wind leads a boat astray upon water. 102.

If he keeps all the ten organs as well as the mind in subjection, he may gain all his aims, without reducing his body (the practice of yoga). 103.

Happiness and misery, plenty and want, gain and loss, life and death, are shared by all in due order. Therefore he that is self-controlled should neither joy nor repine. 104.

He who wished to control his counsellors before controlling his own self, or to subdue his adversaries before controlling

his counsellors, at last succumbs, deprived of strength. He therefore, who first subdueth his own self regarding it as a foe, never faileth to subdue his counsellors and adversaries at last. 105.

But the self-restrained man who moves among objects with senses under the control of his own self, and free from affection and aversion, obtains tranquillity. 106.

The man who ponders over objects of sense forms an attachment to them, from (that) attachment is produced desire, and from desire anger is produced; from anger results want of discrimination; from want of discrimination, confusion of the memory; from confusion of the memory, loss of reason, and in consequence of loss of reason he is utterly ruined. 107.

If one sins with one member, the sin destroys his virtue, as a single hole will let out all the water in a flask. 108.

A wise man should strive to restrain

his organs which run wild among all alluring sensual objects, like a charioteer his horses. 109.

He, forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the Vedanta. 110.

When one draws away all his desires like a tortoise drawing in all his limbs, then the natural resplendence of his soul soon manifests itself. 111.

(11)

Look with an equal eye on all creatures.

The wise look with an equal eye on a learned Brâhman of good birth, on a cow, an elephant, a dog, an outcast. For in all creatures, moving and stationary, dwells that one great Spirit by whom the universe is stretched out. Brahma is then attained when an embodied being perceives himself in all beings, and all beings in himself. 112

Good men are compassionate to the

lowest beings. The moon refuses not its light to the hut of the Chândâl 113.

The wise look upon a Brâhmana possessed of learning and humility, on a cow, an elephant, a dog, and a S'vapâka, as alike. 114.

He who has devoted his self to abstraction, by devotion, looking alike on everything, sees the self abiding in all beings, and all beings in the self. 115.

That devotee of God, who hates no being, who is friendly and compassionate, who is free from egoism, and from (the idea that) this or that is mine, to whom happiness and misery are alike, who is forgiving, contented, constantly devoted, self-restrained, and firm in his determinations, and whose mind and understanding are devoted to God, he is dear to God. He through whom the world is not agitated, and who is not agitated by the world, who is free from joy and anger and fear and agitation, he too is

dear to God. 116.

As life is dear to thee, so is it to other creatures: the good have mercy on all, as on themselves. 117.

Only the foolish ask, "Is this one of us or an outside person?" To the noble the whole world is the family. 118.

(12)

Kindness and Gifts.

A noble man should show mercy to men whether virtuous or wicked or even deserving of death; there is no one who does not offend. 119.

Righteousness is not so much pleased with presents conferring large advantages, as with small gifts given out of wealth justly obtained, and purified by faith. 120.

A gift bestowed with contempt, and without faith, is declared by munis, who state the truth, to be the worst of gifts. 121.

Give to the poor o son of Kunti! not to the rich. Medicine is for the sick, not for

those that are well. 122.

Let him without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, procure endless rewards. 123.

He who gives, and who does what is dear pleasing, receives dear pleasant things. He is dear to all creatures, here and hereafter. 124.

He who shows kindness even to a poor enemy who takes refuge with him in his misfortune, is an excellent man. 125.

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They, who do not recognise any hostilities, who look to good qualities, not bad, who do not enter upon quarrels, are most excellent men. The good recollect only benefits and not hostile acts though done

to them; and doing what is beneficial to others, they expect no return. 127.

There two men, o king, abide above in heaven, a master who is patient and a poor man who is liberal. 128.

Who is more cruel than the man who alone eats of the best and wears fine garments but does not properly support those who depend upon him. 129.

He who bestows gifts on strangers with a view to worldly fame, while he suffers his family to live in distress, though he has power to support them, touches his lips with honey, but swallows poison; such virtue is counterfeit. 130.

Let him always practise, according to his ability, with a cheerful heart, the duty of liberality, both by sacrifices and by charitable works, if he finds a worthy recipient for his gifts. 131.

If he is asked, let him always give some thing, be it ever so little, without

grudging; for a worthy recipient will perhaps be found who saves him from all guilt. A giver of water obtains the satisfaction of his hunger and thirst, a giver of food imperishable happiness, a giver of sesamum desirable offspring, a giver of a lamp a most excellent eyesight. 132.

That gift is said to be good, which is given because it ought to be given, to one who can do no service in return, at a proper place and time, and to a proper person. 133.

O master, show kindness unto all thy sons, for by that winning great fame in this world thou wilt have heaven hereafter. 134.

Giving no pain to any creature, let him collect virtue by degrees, for the sake of acquiring a companion to the next world as the white ant by degrees builds his nest. 135.

Ablution in all the holy spots and kindness to all creatures,—these two are

equal. Perhaps, kindness to all creatures surpasseth the former. 136.

As all living creatures subsist by receiving support from air; even so the members of all orders subsist by receiving support from the householder. Because men of the three other orders are daily supported by the householder with gifts of sacred knowledge and food, therefore the order of householders is the most excellent order. 137.

He also is the worst of men who is dissatisfied with any good that may come to him from others, who is suspicious of his own self, and who driveth away from himself all his (true) friends. 138.

O king, he that giveth food to a person who is dying of hunger, and he who founding a home of charity, establisheth there a person to look after all comers, are both crowned with the merits of all the sacrifices. 139.

Let no one condemn a person who comes

to his house, or send him away (empty). A gift bestowed even on an outcast or a dog is not thrown away. 140.

Presents of money (must be given) outside the Vēdi to persons begging for their Gurus or in order to defray the expenses of their wedding, or to procure. 141.

Make choice of the poor, o son of Kuntī, bestow not thy gift on the wealthy. Medicine is to be administered to the sick; for of what benefit is physic to those who are in health ? 142.

As one's own life is most dear to himself, so also are those of other creatures to them. Good men, because of their own likeness, shew mercy unto all beings. 143.

Persons engaged in doing good to all creatures have said that the practice of charity is another high duty. They that are possessed of wealth think that this duty has been laid down by those that are indigent. 144.

The good recollect only benefits, and not hostile acts, though done to them, being grateful that confidence has been placed in them. 145.

(13)

Hospitality.

Suitable hospitality should be shown even to an enemy when he comes to one's house. A tree does not withdraw its shade even from him who comes to cut it down. 146.

Even a low-born man who comes to a Brāhman's house must be honored; the stranger is on the same footing with the gods. 147.

Whether a boy, a youth, or an old man, come to a house, he must be saluted by its owner, with as much reverence as a spiritual preceptor. 148.

Honour must be shown to a guest, and the host must not dine better than his guest. A couch, a seat and a lodging of the same

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quality as the host uses must be given to a guest of equal condition and to one's betters; they must be accompanied on departure and respectfully attended to during their stay. 149.

The host shall show similar though less attention to a guest who is inferior to himself. He is called a guest who belonging to a different village and intending to stay for one night only, arrives when the sun's beams pass over the trees. 150.

Before a householder eats he shall feed his guests, the sick people, the pregnant women, the females under his protection, the very aged men, and those of low condition who may be in his house. 151.

Let him not eat any dainty food which he does not offer to his guest; the hospitable reception of guests procures wealth, fame, long life, and heavenly bliss. 152.

Straw (for a seat), ground (for sitting upon), water (to wash the feet and face),

and, fourthly, sweet words, these are never wanting in the house of the good. 153.

A guest who departs from a house disappointed, leaves his own sins behind him, and carries away the virtue of its owner. 154.

Even when a stranger of one of an inferior class comes to the house of one of a superior order he is duly to be welcomed, because a guest is a representative of all the gods together. 155.

Grass, room for resting, water and fourthly a kind word; these things never fail in the houses of good men. 156.

No guest must stay in his house without being honoured, according to his ability, with a seat, food, a couch, water, or roots and fruits. 157.

This one is ours, or he is a stranger, is the enumeration of the ungenerous; but to those, by whom liberality is practised, the whole world is but as one family. 158.

Show kindness even to your enemy.

He who shows kindness even to a poor enemy who takes refuge with him in his misfortune, is an excellent man. 159.

Suitable hospitality should be shown even to an enemy when he comes to one's house. A tree does not withdraw its shade even from him who comes to cut it down. 160.

Dost thou cherish as a son an enemy who has resorted to thee from fear, or who has fallen into decay, or who has been conquered in battle. 161.

He is a most excellent man who befriends in his calamity even an enemy in distress who takes refuge with him. 162.

Those friendly men go to heaven who when they meet with them, treat with the same disposition foes and friends. 163.

Let a man overcome bad acts with good acts.

Let a man conquer a niggard by generosity, a liar by truth, a cruel man by patience, and a bad man by goodness. 164.

To act towards any man as he has acted to any other, is righteousness. Deceitful conduct is to be quelled by deceit; and kindly conduct is to be requited with kindness. 165.

Let him endure reviling with patience; let him desire nothing; when he is angrily addressed, let him speak kindly; when reviled, let him reply benevolently. 166.

The gods regard with delight the man who does not utter opprobrious language, or causes it to be uttered; who when struck does not strike again, or cause his smiter to be struck, and who does not desire to smite the wicked men. 167.

He who when reviled does not say any thing either bitter or pleasing; who, through

patience, when smitten does not smite again, nor wish any evil to his smiter, in him the gods constantly delight. 168.

Let no man do to another what would be repugnant to himself. This duty is summary. Any other rule is according to inclination. 169.

In refusing, in bestowing, in regard to pleasure and pain, to what is agreeable and disagreeable, a man obtains the proper rule by considering the case as like his own. 170.

Against an angry man let him not in return show anger, let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at the seven gates. 171.

A good man who regards the welfare of others does not show enmity even when he is being destroyed. Even when it is being cut down, the sandal tree imparts fragrance to the edge of axe. 172.

Humility killeth obloquy; prowess removeth failure; forgiveness always conquer-

eth anger; and auspicious rites destroy all indications of evil. 173.

Forgiveness.

Forgiveness is the might of the mighty; forgiveness is sacrifice; forgiveness is quiet of mind. 174.

There is one only defect in forgiving persons, and not another; that defect is that people take a forgiving person to be weak. 175.

This world belongeth to those that are forgiving; the other world is also theirs. The forgiving acquire honors here, and a state of blessedness hereafter. 176.

Forgiveness subdueth(all) in this world, what is there that forgiveness cannot achieve? What can a wicked person do unto him who carrieth the sabre of forgiveness in his hand? 177.

Fools seek to injure the wise by false reproaches and evil speech. The consequence

is that by this they take upon themselves the sins of the wise while the latter are freed from their sins by forgiveness. 178.

Fire falling on a grassless ground is extinguished by itself. An unforgiving individual defileth himself with many enormities. 179.

In malice lieth the strength of the wicked, in the criminal code, the strength of kings; in attentions to the weak, that of women; and in forgiveness that of the virtuous. 180.

Forgiveness is virtue, forgiveness is sacrifice, forgiveness is the Vedas; forgiveness is the S'ruti. He that knoweth this is capable of forgiving everything. Forgiveness is Brahma, forgiveness is Truth; forgiveness is stored ascetic merit; forgiveness protected the ascetic merit of the future; forgiveness is asceticism; forgiveness is holiness; and by forgiveness it is that the universe is held together. 181.

The man of wisdom should ever forgive, for when he is capable of forgiving everything, he attaineth to Brahma. 182.

Those men that ever conquer; theirs, hath it been said that, forgiveness is the highest virtue. 183.

There is one only defect in forgiving persons and not another, that defect is that people take a forgiving person to be weak. That defect, however should not be taken into consideration for forgiveness is a great power. Forgiveness is a virtue of the weak, and an ornament of the strong. Forgiveness subdueth all in this world, what is there that forgiveness cannot achieve. 184.

O sire, there is nothing more conducive of happiness and nothing more proper for a man of power and energy than forgiveness in every place and at all times. 185.

He that is weak should forgive under all circumstances. He that is possessed of power should show forgiveness from motives

of virtue. 186.

(17)

Anger.

Anger is an enemy who takes away life; it is a foe spoiling all work; and it is a very sharp sword. Anger ruins everthing. 187.

An angry man cannot at all distinguish between proper and improper utterances; he is capable of doing any wicked deed and of uttering any wicked words. 188.

Is there any angry person who does not commit sinful acts? A wrathful man will kill even his preceptor. He will insult good men by his harsh language. 189.

Those noble-minded persons, who suppress their rising anger by means of their wisdom, just as fire is extinguished by means of water, are the most practical and best of men. 190.

He alone deserves to be called a man who suppresses his rising anger by means

of patience, just as a serpent casts off its old and rotten scales. 191.

For, he who is scorned nevertheless may sleep with an easy mind, awake with an easy mind, and with an easy mind walk here among men; but the scorner utterly perishes. 192.

These three (besides) being destructive to one's own self, are the gates of hell viz lust, anger, and covetousness. 193.

These six faults should be avoided by a person who wisheth to attain prosperity, viz, sleep, drowsiness, fear, anger, indolence, and procrastination. 194.

Let him not, even though in pain, speak (words) cutting (others) to the quick; let him not injure others in thought or deed; let him not utter speeches which make (others) afraid of him, since that will prevent him from gaining heaven. 195.

These six are always miserable viz, the envious, the malicious, the discontented,

the irascible, the ever suspicious, and those depending upon the fortunes of others. 196.

They that are of weak minds suddenly give way to anger and are gratified without cause, even like clouds that are so inconstant 197.

One should not return the slanders or reproaches of others, for, the pain only, that is felt by him who beareth silently, consumeth the slanderer; and he that beareth, succeedeth also in appropriating the virtues of the slanderer. Indulge not in slanders and reproaches. 198.

Of what avail is the praise or the censure of one of the vulgar, who makes a useless noise like a senseless crow in the forest? 199.

*Do not see another's fault,
but see your own.*

A man who is wise and virtuous attains great renown, though he never finds fault

with any one, nor gives expression to any self-worship. 200.

Let no one seek to exalt himself by censuring others, but let him endeavour, by his own virtues, to become more distinguished than they. 201.

All men are always clever in detecting the faults of others, but they do not know their own; and even if they do, they are deluded in regard to them. 202.

Innumerable are the men who know the faults of others; a few, too, know their merits. But it is doubtful if any one knows his own faults. 203.

Thou seest, o king, the faults of others even though they be so small as a mustard seed. But seeing, thou noticest not thy own faults even though they be as large as the Vilwa fruit. 204.

O king, thou perceivest the weak points of others, although only as large as mustard seeds, but seeing, thou seest not thine own,

although as great as the Bilva fruit. 205.

Until the ugly man has beheld his face in mirror, he regards himself as handsomer than others. But when he beholds his deformed visage in glass, he then discovers the difference between himself and them. 206.

Do not speak harsh words.

A wound inflicted by arrows heals; a wood cut down by an axe grows; but harsh words are hateful; a wound inflicted by them does not heal. 207.

Arrows of different sorts can be extracted from the body; but a word-dart cannot be drawn out, for it is seated in the heart. 208.

Word-arrows fly from the mouth; whoever is smitten by them mourns night and day. They alight only in vital parts; let not a wise man discharge them against others. 209.

Harsh words burn the vital parts, the bones, the heart, the breath of men; the man who loves righteousness ought therefore to avoid burning and harsh words. 210.

Harsh words burn and scorch the very vitals, bones, heart, and sources of life, of men. Therefore, he that is virtuous, should always abstain from harsh and angry words, 211.

A forest pierced by arrows or cut down by hatchets may again grow, but one's heart wounded and censured by ill-spoken words never recovereth. 212.

Weapons such as arrows, bullets, and bearded darts, can be easily extracted from the body, but a words' dagger plunged deep into the heart is incapable of being taken out. 213.

He is unmoved by praise or blame. He neither grieveth nor joyeth. That man is regarded as the first of his species who wisheth for the prosperity of all and never

setteth his heart on the misery of others, who is truthful in speech, humble in behaviour and hath all his passions under control. 214.

To control speech, o king, is said to be most difficult ! It is not easy to hold a long conversation uttering words full of meaning and delightful to the hearers. 215.

Well-spoken speech is productive of many beneficial results, and ill-spoken speech, o king, is the cause of evils ! 216.

Indulge not in slanders and reproaches. Do not humiliate and insult others. Quarrel not with friends. Abstain from companionship with those that are vile and low. Be not arrogant and ignoble in conduct. Avoid words that are harsh and fraught with anger. 217.

Let him patiently bear hard words.

Let him patiently bear hard words, let him not insult anybody, and let him not

become anybody's enemy for the sake of this perishable body. 218.

The man that is wise, pierced by another's wordy arrows, sharp-pointed and blazing like fire or the sun, should, even if deeply wounded (bear it), that the slanderer's merits become his. 219.

(21)

The paths of knowledge and meekness.

How can the man who loves ease obtain knowledge? The seeker of knowledge can have no ease. Either let the lover of ease give up knowledge or the lover of knowledge relinquish ease. 220.

To do good in secret, to conceal one's good act, to help the poor, when he comes, to be moderate in prosperity, always to speak kindly, is the path of wisdom. 221.

That jewel knowledge, which is not plundered by kinsmen, nor carried off by thieves, which does not decrease by giving, is great riches. 222.

A wisemanshould learn good behaviour, good words, and good acts from every side; like a leader of the cila mode of life picking grains of corn from the field that have been abandoned by the reapers. 223.

Books are endless, the sciences are many, time is very short, and there are many obstacles. A man should therefore seek for that which is the essence, as a swan seeks to extract the milk which is mixed with water." 224.

There are many books, the Vedas &c.; life is very short, and there are millions of obstacles; let a man therefore seek to discover the essence, as the swan finds the milk in water. 225.

A wise sentiment should be received even from a child. In the absence of the sun, does not even a lamp illuminate a house? 226.

Let a man take from all quarters what is valuable, even from a raving madman

and a chattering child, as he extracts gold from stones. 227.

A believer may receive pure knowledge even from a s'ûdra; and a lesson in the highest virtue even from the lowest, and an excellent wife even from a base family. Even from poison nectar may be taken, even from a child good advice, even from a foe a lesson in good conduct, and even from an impure substance gold. 228.

Excellent wives, learning, the knowledge of the law, the rules of purity, good advice, and various arts may be acquired from anybody. 229.

(22)

Purity.

Let him put down his foot purified by his sight, let him drink water purified by straining with a cloth, let him utter speech purified by truth; let him keep his heart pure. 230.

One that is of pure heart is always filled

with cheerfulness and hath no fear from any direction. Such a person never sees his own misconduct in others. 231.

(23)

How can sin be got rid of?

Dhritarāshtra asks: Is the man who knows the Rig, the Yajur, and the Sāma—Vedas, and commits sin, polluted by that sin or not? Sanatsujata answers: Texts of the Sāma, Rig or Yajur—Vedas do not deliver the ignorant man from his sinful action; this I tell thee truly. Vedic texts do not deliver from sin the guileful man living in guile. They abandon him at the time of his end as birds whose wings are grown leave their nests. 232.

A man who is inwardly depraved is not cleansed by bathing at a hundred Tirthas (holy places), just as a pitcher holding intoxicating liquor, even though burnt is not rendered pure. 233.

As a vessel which has held water, so,

too, a living being defiled by falsehood and other sins is not purified by bathing. 234.

Liberality, worship, austerity, visiting holy places, learning all these things avail nothing to the man whose heart is not pure. 235.

The carrying of the triple staff, silence, a load of matted locks, shaving, a garb of bark or skin, religious observances, consecration, the agnihotra offering, abode in a forest, the drying up of the body: all these things will be worthless if the disposition is not pure. 236.

Having kept all his members of sense and action under control and obtained also command over his heart, he will enjoy every advantage, even though he reduce not body by religious austerities. 237.

Fasts and other penances cannot destroy sins however much they may weaken and dry up the body that is made up of flesh and blood. The man whose heart is without

holiness, suffereth torture only by undergoing penance in ignorance of their meaning. He is never freed from sin by such acts. 238.

Instruction and Precept.

Worshipping and gratifying friends that are eminent in wisdom, virtue, learning, and years, he that asketh their advice about what he should do and should not do, is never misled. 239.

O Wise man ! Adopt courage which leads to good; timidity must be given up. Those who have sustained losses in their actions, cannot obtain benefits without making endeavours. 240.

Men are always well-disposed towards him who pleaseth all in four ways, viz, with heart, eyes, words, and acts. 241.

Skill in advising others is easily attained by all men. But to practise righteousness themselves is what only a few great men succeed in doing. 242.

Let him walk in that path of holy men which his fathers and his grandfathers followed; while he walks in that, he will not suffer harm. 243.

Let him though suffering in consequence of his righteousness, never turn his heart to unrighteousness; for he will see the speedy overthrow of unrighteous, wicked men. 244.

That agent is called good, who has cast off attachment, who is free from egotistic talk, who is possessed of courage and energy, and unaffected by success or ill-success. 245.

Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Bráhmana. 246.

Let him never appropriate another's property, nor address him with the least unkindness. Let him always speak amiably and with truth, and never make public another's faults. Let him not desire another's

prosperity, nor seek his enmity. 247.

A wise man walks on one foot, slowly and circumspectly, and lives in one place; nor, having seen another station, should he desert his former abode, 248.

Wise men acquire virtue by endeavouring to control their bodies through proper restraints. Happiness cannot be obtained without hard labour. 249.

Let a wiseman leave that country where is neither honour nor friends, nor kinsmen, and in which no learned person resides. 250.

A wise man will not do evil even to a person who commits sins towards others. The excellent principle that good should be done even to an evil-doer, must be upheld. Good men have their good conduct as their ornament. 251.

A wise man should strenuously strive after his own well-being whilst his body is in health, whilst decay is far off, whilst his strength is unimpaired; when the house is

in flames, what is the use of making an effort to dig a well. 252.

He that is wise should apply the medicine of intelligence to all great griefs. Indeed, obtaining the medicine of wisdom, which is truly very efficacious and is almost unattainable, the man of restrained soul would kill that serious disease called sorrow. 253.

Humility, love of all creatures, forgiveness, and respect for friends, these, the learned have said, lengthen life. 254.

Virtue is preserved by truthfulness; learning by application; beauty by cleansing the body; high lineage by good character. 255.

Wisdom, good lineage, self-control acquaintance with the scriptures, prowess, absence of garrulity, gift to the extent of one's power and gratefulness;—these eight qualities shed a lustre upon their possessor. 256.

Asceticism, self-restraint, the Vedas, knowledge, sacrifices, pure marriages, and gifts of food,—those families in which these seven exist or are practised duly, are regarded as high. 257.

There are high families who deviate not from the right course; whose deceased ancestors are never pained (by witnessing the wrong-doing of their descendants), who cheerfully practise all the virtues, who desire, to enhance the pure fame of the line in which they are born, and who avoid every kind of falsehood. 258.

A man's conduct alone will make plain whether he is of good birth or not, whether he is a hero or a coward; and whether he is pure or impure *i. e.* Action is most important, and mere words and forms are of no use. 259.

They say that noble deeds are easily practised by a noble man, but ignoble deeds are perpetrated by him with the greatest

difficulty. 260.

These eight qualities glorify a man, viz, wisdom, high birth, self—restraint, learning, prowess, moderation in speech, gift according to one's power and gratitude. 261.

The man that is humble, and who from humility is modest, is regarded as weak and persecuted by persons of misdirected intelligence 262.

Let a man set himself to do the good which he may design. Let him not reward evil for evil, but be always good. 263.

Let him walk here (on earth), bringing his dress, speech, and thoughts to a conformity with his age, his occupation, his wealth, his sacred learning, and his race. 264.

Decrepitude destroyeth beauty; hope, patience; death, life; envy, righteousness; anger, prosperity; companionship with the low, good behaviour; lust modety; and pride

everything. 265.

A man becomes such as those are with whom he dwells and as those whose society he loves, and such as he desires to become. Whether he associates with a good man or a bad one, with a thief, or an ascetic, he undergoes their influence, as cloth does that of the dye (with which it is brought into contact). 266.

Excessive eating is prejudicial to health, to fame and to future bliss in Heaven; it is injurious, to virtue and odious among men: he must, for these reasons, by all means avoid it. 267.

Poor men eat more excellent food (than the) rich; for hunger gives it sweetness; and this is very rarely to be found among the rich. 268.

Drunkenness is not the proper way to wealth and righteousness; it will destroy wealth, righteousness, and other desired objects. 269.

Bracelets are no ornament to a man, nor strings of pearls clear as the moon, nor yet bathing, nor perfumes, nor flowers, nor decorated hair. Perfect eloquence alone adorns a man. Adornments may perish, but the ornament of eloquence abides for ever. 270.

These six senses are always restless. Through those amongst them that predominate, one's understanding escapeth in proportion to the strength they assume, like water from a pot through its holes. 271.

These six, o king, comprise the happiness of men, viz acquirement of wealth, uninterrupted health, a beloved and a sweet-speeched wife, an obedient son, and knowledge that is lucrative. 272.

One's body, o king is one's car; the soul within is the driver; and the senses are its steeds. Drawn by those excellent steeds when well trained, he that is wise, pleasantly performeth the journey of life,

awake and in peace. Like horses that are unbroken and incapable of being controlled on the journey, one's senses unsubdued lead only to destruction. 273.

The senses will trot about like spirited horses; we should hold them well with courage by means of our wisdom, prevent them from running away, and should manage them well i. e. We should not allow our senses to overcome us. 274.

O king, life is a river whose waters are the five senses, and whose crocodiles and sharks are desire and anger. Making self-control thy boat, cross thou its eddies which are represented by repeated births. 275.

He that is envious, he that injureth others deeply, he that is cruel, he that constantly quarreleth, he that is deceitful; soon meeteth with great misery for practising these sins. 276.

He who does not go forth and explore

all the earth, which is full of many wonderful things, is a well-frog. 277.

Dost thou, like a frog lying in a well, not perceive this royal army assembled? 278

Just as a man sets his heart on what is good, all the objects which he has in view are attained, of this there is no doubt. 279.

The opportunity which passes away from a man seeking for an opportunity can hardly be obtained by him again, when he wishes to act. 280.

The man who does not encounter risks never sees good; but he who faces risks if he lives; sees good. 281.

Life is shortened every day at the time of the risings and settings of the sun. Time passes unnoticed on account of engagements which are heavy on account of the pressure of business (engagements). 282.

The streams of rivers, the flowers of trees, the phases of the moon, disappear,

but return again: not so the youth of embodied beings. 283.

Thou in vain desirest to construct a dam when the water is gone. 284.

Let no man fix his abode where five advantages are not found, wealth, a divine teacher, a magistrate, a river and a physician. 285.

All that depends on one's self gives pleasure: all that depends on another, pain. 286.

Truth, beauty, acquaintance with the scriptures, knowledge, high birth, good behaviour, strength, wealth, bravery and capacity for varied talk,—these ten are of heavenly origin. 287.

Insult, arrogance, and deceit, also should be avoided. Abstinence from injury, truth, and absence of wealth, produce the merit of penances in all the modes of life. 288.

Courage and perseverance.

One must not despise himself for pre-

vious failures; let him pursue fortune till death, nor ever think it hard to be attained. 289.

A man should never despise himself; for brilliant success never attends on the man who is condemned by himself. 290.

My son, a man should not despise himself on account of his former ill-successes. Things previously non-existent spring up, whilst others which have existed disappear. 291.

That one plant should be sown and another be produced cannot happen; whatever seed is sown, a plant of that kind even comes forth. 292.

All undertakings in this world depend both on the ordering of fate and on human exertion; but among these two the ways of fate are unfathomable; in the case of man's work action is possible. 293.

The man who does not encounter risks, never sees good; but he who faces risks, if

he lives, sees good. 294.

He who provides for contingencies not yet arrived, and he who has presence of mind, these two prosper, whilst the procrastinator perishes. 295.

Though he be ever so much tired by repeated (failures), let him begin his operations again and again; for fortune greatly favours the man who (strenuously) exerts himself in his undertakings. 296.

That courage, o son of Pritha ! is good courage, which is unswerving, and by which one controls the operations of the mind, breath, and senses, through abstraction. 297

(26)

Pleasure and pain.

Some men by their birth have more enjoyment, others are very distressed, but I do not see that anywhere in the world any one has perfect enjoyment. 298.

A man becometh exactly like him with whom he liveth, or like him whom he regard-

eth, or like that which he wisheth to be. One is freed from those things from which one abstaineth, and if one abstaineth from everything he hath not to bear even the least misery. Such a man neither vanquisheth others nor is vanquished by others. He never injureth nor opposeth others. He is unmoved by praise or blame. He neither grieveth nor joyeth 299.

There are two kinds of diseases viz. physical and mental. Each springs from the other. None of them can be seen existing independently. Without doubt mental diseases spring from physical ones. Similarly diseases spring from mental ones. This is the truth 300.

He that indulgeth in regret on account of past physical or mental woes, reapeth woe from woe and suffereth double woe. 301.

Cold, heat, and wind, these three are the attributes of body. Their existence in

harmony is the sign of health. 302.

Goodness, passion and darkness are the three attributes of the mind. The existence of these three in harmony is the sign of mental health. 303.

Considering loss as gain, and gain as loss, a foolish man, whose senses are not subdued, regards as happiness what is great misery. 304.

Those men are wise who do not desire the unattainable, who do not love to mourn over what is lost, and are not overwhelmed by calamities. 305.

Thousands of occasions of grief, and hundreds of occasions of joy everyday assail the fool but not the wise man. 306.

Sorrow killeth beauty; sorrow killeth strength; sorrow killeth the understanding, and sorrow bringeth on disease. 307.

Sorrow will destroy courage, spiritual knowledge, and everything else. Therefore, there is no enemy equal to it. 308.

In this world, grief will destroy valor both in weak men and strong men, and will spoil all kinds of benefits. 309.

Neither valour, nor wealth, nor friends, have such power to rescue a man from grief, as a resolute self-commanding spirit. 310.

All kind of advantages will be lost to the person who is not enterprising and who is depressed by sorrow. Moreover, he will become a victim to adversity. 311.

Even the life of a man, who is given up to sorrow, is at risk. Therefore, o best of kings ! Give up grief and embrace courage. 312.

When sorrow must arise upon the expiration of happiness, and happiness upon the expiration of sorrow, one should, for that, cast off, like a (snake-bit) limb, heart-burning which is nurtured by sorrow that which is the root of his anxiety. 313.

Sorrow comes after happiness, and

happiness after sorrow. One does not always suffer sorrow or always enjoy happiness. 314.

Happiness always ends in sorrow and sometimes proceeds from sorrow itself. He, therefore, that desires eternal happiness, must abandon both. 315.

Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, wait upon all creatures. For this reason, the wise man of tranquil soul would neither be elated with joy nor be depressed with sorrow. 316.

Be it happiness or sorrow, be it agreeable or disagreeable, whatever comes should be borne with an unaffected heart. 317.

Those who give room to grief will not obtain happiness
decline. Consecrate
yourself up to

Let a man
wisdom, bodhi

power of knowledge, let not a man place himself on an equality with children. 319,

Desire.

Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire fed with clarified butter. 320.

The man that is influenced by affection is tortured by desire; and from the desire that springeth up in his heart his thirst for worldly possessions increaseth. 321.

Men after obtaining riches, desire royal power; after getting kingly power, they desire godhead; after obtaining that, they desire the rank of Indra. Thou art wealthy, but neither a king nor a god; but even shouldst thou attain to godhead, and to the rank of Indra, thou wouldst not be content 322.

Great are the senses,
mind, greater

than the mind is the understanding. What is greater than the understanding is that. Thus knowing that which is higher than the understanding, and restraining yourself by yourself, o you of mighty arms ! destroy this unmanageable enemy in the shape of desire. 323.

The earth filled with jewels, gold, cattle, women, all these things do not suffice for one man. 324.

Desire is never satiated by the enjoyment of the desired objects, just as a fire increases the more by the butter (which is thrown into it). 325.

Happiness is enjoyed by him who abandons that lifelong disease, desire, which the wicked cannot abandon, and which does not decay as men decay. 326.

Contentment.

He who desires happiness must strive after a perfectly contented disposition and

control himself; for happiness has contentment for its root; the root of unhappiness is the contrary disposition. 327.

Youth, beauty, life, accumulated jewels, royal power, and the society of those we love, are all transitory; the wise man will not eagerly covet them. Even he who seeks wealth for pious purposes had better not seek it; for it is better for men not to touch dirt then to wash it off. 328.

Contentment is the highest enjoyment, and it is therefore regarded by wise men as the highest thing. 329.

O sinless one, in nothing else than knowledge and asceticism, in nothing else than restraining the senses, in nothing else than complete abandonment of avarice, dost I see thy good. 330.

There is no end to discontent, but contentment is the highest happiness. Those who have traversed the road (of life or of knowledge) do not lament beholding the

highest goal (in view). 331.

Even if one enjoyeth, the whole earth with its wealth, diamonds and gods, animals and women, one is not yet satiated. 332.

Fool are addicted to discontent; wise men attain contentment. There is no end of covetousness. 333.

Contentment is the highest heaven. Contentment is the highest bliss. There is nothing higher than contentment. Contentment stands as the highest. 334.

Chastity.

Let him not show particular attention to an enemy, to a thief, or to the wife of another man. For in this world there is nothing so detrimental to long life as criminal conversation with another man's wife. 335.

To the wife of another and to any woman not related by blood, he must say, Bhavati and amiable sister. 336.

He who doth not live away from home uselessly, who doth not make friends with sinful persons, who never outrageth another's wife, who never betrayeth arrogance, and who never commiteth a theft or showeth ingratitude or indulgeth in drinking, is always happy. 337.

Misappropriating the wealth of others, approaching the wives of others with a criminal intention, and keeping no faith in friends, these three vices lead to destruction. 338.

It is said that the following evil ways should be shunned, like a house on fire, viz, cruelty towards animals, misappropriating the wealth of others, and illicit intercourse with the wives of others. 339.

Forcibly keeping the wives of others is infamous, will cut short life, will ruin wealth, will cause terror, and will give birth to sin. 340.

Great fear springeth from these three

crimes, viz. theft of others' property, outrage on others' wives and breach with friends. 341.

(30)

Friendship.

The source of the net of del association with fools, whilst dail ation with the good is the se righteousness. Wherefore, those v after tranquillity of spririt should the society of " " the good + dispositioned, the ascetic, the virtuous. A man should seek those in whom knowledge, birth, and action are found unexceptionable; to consort with them is better than studying books. 342.

He alone is a true friend who remains near his companion even though he may be in distress, danger, and misery. He alone is a true kinsman who helps his relative even though he may act against moral rules. 343.

He is a friend who does good, and he is a foe who does evil. A true friend is always the last resort to a man, whether he is in sorrow or pleasure. 344.

It is always easy to contract friendship; but it is very difficult to preserve it. As mind is changeable, friendship is put an end to even by small things. 345.

The drop of rain falls on glowing iron, and is no more. It falls on a flower, and shines like a pearl. It sinks into a shell at the happy hour, and becomes the pearl itself. Such is the difference between kinds of friendship among men. 346.

He that beareth himself as a friend, even though unconnected by birth or blood is a true friend, a real refuge, and a protector. 347.

A man quickly acquires the character of those among whom he lives and the place to which he resorts; this (o Pártha), is seen in thee, 348.

He is no friend whose anger inspireth fear, or who is to be waited upon fearfully. He, however, on whom one can repose confidence as on a father, is a true friend. Other friendships are nominal connections.

349.

God is tested by fire; a well-born person, by his deportment; an honest man by his conduct. A brave man is tested during a season of panic; he that is self-controlled, in times of poverty; and friends and foes, in times of calamity and danger.

350.

O son of Pándu, always seek the companionship of Bráhmans in all thy acts. Bráhmans constitute the great source of benefit both in this world and the next.

351.

He who shares our dangers as well as our pleasures; who does not forsake us at the time of scarcity or revolution; accompanies to the cemetery as well as to a court,

A wife is said to be her husband's greatest riches, the partner of his journey through the world, when he has no other comrade. And wherever he is overcome by sickness or fallen into trouble, there is no remedy equal to a wife. There is no relative like a wife ; no refuge like a wife. There is no helper like a wife in accumulating righteousness. 362.

A householder shall take a wife of equal caste, who has not belonged to another man and is younger than himself. 363.

A marriage may be contracted between persons who have not the same Pravara, and who are not related within six degrees on the father's side, or on the side of the begetter, nor within four degrees on the mother's side. 364.

Whatever be the qualities of the man with whom a woman is united according to the law, such qualities even she assumes like a river united with the ocean, 365.

Three years let a damsel wait, though she be marriageable, but after that term let her choose for herself a husband of equal rank. 366.

If not being given in marriage she obtain a husband she nor the husband whom she obtains commits any offence. 367.

To a distinguished, handsome suitor of equal caste should a father give his daughter in accordance with the prescribed rule, though she has not attained the proper age. 368.

But the maiden, though marriageable, should rather stop in the father's house until death, than that he should ever give her to a man destitute of good qualities. 369.

The duty of the husband.

In that family, where the husband is pleased with his wife and the wife with her husband happiness will assuredly be lasting. 370.

Women must be honored and adored by their fathers, brothers, husbands, and brothers-in-law, who desire their own welfare. 371.

Where women are honored, there the gods are pleased ; but where they are not honored, no sacred rite yields rewards. 372.

"Where the female relations live in grief, the family soon wholly perishes ; but that family where they are not unhappy ever prospers." The house, on which female relations, not being duly honored, pronounce a curse, perishes completely, as if destroyed by magic. Hence men who seek their own welfare, should always honor women on holidays and festivals with (gifts of) ornaments, clothes and dainty food. 373.

In that family where the husband is pleased with his wife, and the wife with her husband, happiness will assuredly be lasting. 374.

For if the wife is not radiant with

beauty, she will not attract her husband; but if she has no attractions for him, no children will be born. 375.

If the wife is radiant with beauty, the whole house is bright; but if she is destitute of beauty, all will appear dismal. 376.

(33)

The duty of the wife.

She who when harshly addressed, or regarded with an angry eye, looks placidly on her husband, is a devoted wife. 377.

Let the husband keep his wife employed in the collection and expenditure of wealth, in purification and female duty, in the preparation of daily food and the superintendence of household utensils. 378.

A faithful wife, who wishes to attain in heaven the mansion of her husband, must do nothing unkind to him, be he living or dead. 379.

She who is active, clever, has sons, is devoted to her husband, regards him as

her life, who obeys and serves him without displeasure, is pleased and submissive, is dutiful. 380.

She who ever supplies her family with food, who does not delight in pleasures, enjoyments, in power, or in ease, so much as in her husband, she is dutiful. 381.

She who feeds Bráhmaṇas, the weak, orphans, the distressed and wretched, is a devoted wife. 382.

She who bent on domestic service, loves to rise with dawn, who sweeps the house clean, and smears the floor with cowdung, who attends to the rites of Fire, and brings flowers and offerings making provision, along with her husband, for the gods, guests, and servants, herself, according to right and rule, pleased and satiated, she is dutiful. 383.

That man is happy on earth who possesses a wife who is glad when he is glad, and sorrowful when he is sorrowful, who is downcast when he goes away from home,

who speaks sweet words when he is angry, who is devoted to her husband, who regards him as the centre of her life, who seeks after his interests and promotes his gratification. 384.

That woman fulfils her duty who is sweet in disposition, speech, action, appearance, who constantly regards the face of her husband as the face of a son, who is virtuous and well, regulated in conduct; who regards duty as the chief thing, performs the same rites as her husband, who ever looks upon him as a god; obeying and serving him like a god, is obedient, kind in disposition, devoted, pleasant to behold, regarding her husband alone. 385.

She, who controlling her thoughts words, and deeds never slights her lord, resides (after death) with her husband in heaven and is called a virtuous wife 386.

Though destitute of virtue and seeking pleasure elsewhere, or devoid of good,

qualities, yet a husband must be constantly worshipped as a god by a faithful wife. 387.

No sacrifice, no vow, no fast must be performed by women apart from their husbands; if a wife obeys her husband she will for that reason alone be exalted in heaven. 388.

She must always be cheerful, clever in the management of her household affairs, careful in cleaning her utensils, and economical in expenditure. 389.

Drinking spirituous liquor, associating with wicked people, separation from the husband, rambling abroad, sleeping at unseasonable hours, and dwelling in other men's houses, are the six causes of the ruin of women. 390.

Women, confined in the house under trustworthy and obedient servants are not well-guarded; but those who of their own accord keep guard over themselves are well-guarded. 391.

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Women, confined in the house under trustworthy and obedient servants are not well-guarded; but those who of their own accord keep guard over themselves are well-guarded. 391.

The duty of the son.

The care and pain of parents in behalf of their children cannot be repaid in hundred years. Let thy mother be to thee like unto a god. Let thy father be to thee like unto a god. 392.

The teacher (āchārya) is ten times more venerable than a sub-teacher (upādhyāya), the father a hundred times more than the teacher, but the mother a thousand times more than the father. 393.

He alone deserves to be called a son in the world, who intends to set right the acts of his father, though they may be unrighteous; he is not a son who does not do so. 394.

The teacher, the father, the mother and an elder brother must not be treated with disrespect; especially by a Bráhmāna, though one be grievously offended by them. 395.

A son is begotten by means of every limb of the mother and by her heart; consequently, he becomes the object of the greatest affection to her. No other kinsman can become the object of such a love. 396.

The teacher is the image of Bráhmaṇa, the father the image of Prajapati (the lord of created beings), the mother the image of the earth, and an elder brother the image of oneself. 397.

It is impossible to do anything as a proper return for the religious penances etc which parents observe to get sons, and for the nourishment, etc. given by them afterwards 398.

These should be considered as fathers by a person who proceeds in a good path, viz, an elder brother, a father, and a tutor. 399.

These three should be considered as sons by a person who acts righteous viz, a younger brother, a son, and a good student. 400.

Wives and kinsmen can be got in each and every country, but I cannot find a brother born with me, in any other country. 401.

He who dishonors his parents, brothers and preceptors, will taste the bitter fruits of his actions at the hands of the god of death. 402.

O Ráma ! The following three persons are the preceptors of males viz, a teacher, a father and mother. 403.

O hero ! A person who follows righteousness, should not render vain the words of a father, a mother, and a spiritual adviser, after hearing them well, 404.

How can an uncontrollable God be propitiated by him who does not care for his parents and preceptor, and who acts in defiance of them ? 405.

O damsel of good glances ! The three worlds are there where these three persons remain. There is no other pure thing

on earth equal to them. Therefore three should be served well. 406.

O Sitā ! Truth, generosity, religious sacrifices, and free gifts on others: these cannot bestow spiritual benefits equal to those which can be obtained by serving well his father.

There is nothing among the boons which cannot be obtained by serving well parents and preceptors. They are heaven, wealth, grain, children, and happiness. 408.

Those great men who firmly serve their parents obtain the mansions of Gaudharwas, and Brahma, and other mansions. 409.

O excellent man ! A father gives to a child, but a preceptor gives knowledge ; therefore, a preceptor is greater than a father. 410.

There is no virtuous action greater than serving parents and acting as

to their words. 411.

Who is God's worshiper ?

Kes'ava (God) is most pleased with him who does good to others ; who never utters abuse, calumny, or untruth ; who never covets another's wife or another's wealth, and who bears ill-will towards none ; who neither beats nor slays any animate or inanimate things ; who is always desirous of the welfare of all creatures, of his children, and of his own soul ; in whose pure heart no pleasure is derived from the imperfections of love and hatred. The man, a monarch, who conforms to the duties, enjoined by scriptural authority for every caste and condition of life, is he who best worships Vishnu (God) : there is no other mode. 412,

He who is alike to friend and foe, as also in honour and dishonour, who is alike in cold and heat, pleasure and pain, who is

free from attachments, to whom praise and blame are alike, who is taciturn, and contented with anything whatever (that comes), who is homeless, and of a steady mind, and full of devotion, that man is devoted to God. 413.

Those who having placed their mind in God, serve God with constant zeal, and are endued with steady faith, are esteemed the best devoted. 414.

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Who is a Sage ?

A muni (sage) is not so called from remaining silent (maunát, nor from living in a forest. He is called the most excellent muni who knows his own character. 415.

Blessed are forgiveness and self-restraint, and purity, with renunciation and humility, and abstention from injury and truthfulness of speech on all occasions, which are all practised by forest-recluses. 416.

A sage living at home, always clear

and adorned, who throughout his life is merciful—he is freed from his sins. Sinful deeds are not cleansed by abstinence from food and so forth. 417.

Excellent sages will love righteousness, associate with good men, possess intelligence, will be very generous, will be kind towards animals, and will be free from sin. 418.

He that is always pure and decked with virtues, he that practises kindness all his life, is a Muni, even though he may lead a domestic life. Such a man is purged of all sins. 419.

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What is the true penance ?

Paying reverence to gods, Bráhmaṇas, preceptors, and men of knowledge, purity, straightforwardness, life as Brahmachárin, and harmelssness, (this, is called the penance bodily. 420.

The speech which causes no sorrow, which is true, agreeable, and beneficial, and

the study of the knowledge, this is called the penance vocal. 421.

Calmness of mind, mildness, taciturnity, self-restraint, and purity of heart, this is called the penance mental. 422.

This threefold penance, practised with perfect faith, by men who do not wish for the fruit, and who are possessed of devotion, is called good. 423.

Penance brings water for the body ; silent prayer for the secret sin ; truth for the mind ; for the soul the highest is knowledge of God. 424.

When one, in deed, word, and thought, seeks to injure nobody, and cherish no desire, one is said to attain to Brahma. 425.

When one does not fear any creature, nor any creature is frightened at one, when one conquers one's desire and aversion, then is one said to behold one's soul. 426.

Those who never do any injury to any one, those who suffer all things patiently,

those who are a sanctuary to all, are in the way to heaven. 427.

What is true austerity ?

They who do not in thought, speech, act, or intention commit sin;—these great men practise austerity: it is not the maceration of the body. 428.

The carrying of the triple staff, silence, a load of matted locks, shaving, a garb of bark or skin, religious observances, consecration, the agnihotra offering, abode in a forest, the drying up of the body—all these things will be worthless if the disposition is not pure. 429.

Avoidance of injury, truth-speaking, austerity, *tapas* and compassion,—these things the thoughtful regard as austerity, *tapas*, and not the maceration of the body. 430.

Abstinence from injury and cruelty, truth, austerity, pity—this is what the wise regard as austerity, and not the maceration

of the body. 431.

Avoidance of injury, truth-speaking, austerity (tapas) and compassion,—these things the thoughtful regard as austerity (tapas), and not the maceration of the body. 432.

Those high-souled men who sin not in thought, word, deed, or intention—they practise austerity, which does not consist in drying up the body. 433.

It is not from eating roots and fruits, nor from silence, nor from fasting, nor by shaving the head, nor by sitting in a hut, nor by wearing matted hair, nor sleeping on the bare ground, nor constant abstinence, nor by tending fire, nor by entering into water, nor sleeping on the ground nor by knowledge (?), nor by rites, that decay, death, and diseases are averted, and the highest condition is attained. 434.

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Who is wise ?

He that is not severed from the high

ends of life by the aid of self-knowledge, exertion, forbearance, and steadiness in virtue, is called wise. 435.

These again are the marks of a wise man viz, adherence to acts worthy of praise and rejection of what is blameable, faith, and reverence 436.

He, whom neither anger, nor joy, nor pride, nor false modesty, nor stupefaction, nor vanity, can draw away from the high ends of life, is considered as wise. 437.

He, whose purposed actions are never obstructed by heat or cold, fear or attachment, prosperity or adversity, is considered wise. 438.

They, that exert to the best of their might, and act also to the best of their might and disregard nothing as insignificant, are called wise. 439.

He, that understandeth quickly, listeneth patiently, pursueth his breath on the affairs of others without being asked, is said

of t to possess the foremost make of wisdom.
440.

aus Men devoid of merit, but thinking
thi highly of themselves, frequently, through a
(ta lack of virtue, reproach others who are
432 virtuous, with faults, and even when ad-
monished, they, under the influence of con-
ceit, esteem themselves more excellent than
the mass of men. 441.

pr He, whose intended acts, and proposed
in counsels remain concealed from foes, and
no whose acts become known only after they
sh have been done, is considered wise. 442.

no O sinless person ! Good men will not
on make their undertaking vain; the sign
no greatness lies in carrying out one's u
wa takings. 443.

kn O wise man ! Perseverance is strength,
de there is nothing in this world which is
hi impossible to a man of perseverance. 444.

Perseverance is the root of prosperity,
is the giver of happiness, and is certainly

the constant producer of all kinds of benefits. 445.

He will be called a boy who cannot know beforehand the future advantages or disadvantages or the comparative nature of them, in any work set on foot by him. 446.

Pride of learning, of wealth, and of alliances,—these intoxicate men of little sense, while they that are wise always restrain them. 447.

He that, having attained immense wealth and prosperity or acquired (vast) learning, doth not bear himself haughtily is reckoned as wise. 448.

A far-seeing person who wishes for good, should adopt proper precautions in order to avoid impending evils, if he is afraid of any. 449.

They, that do not strive for objects that are unattainable, that do not grieve for what is lost and gone, that do not suffer their mind to be clouded amid calamities,

are regarded to possess intellects with wisdom. 450.

They that are wise, oblige of the race, always delight in honest dealing, what tendeth to their happiness and prosperity, and never sneer at what is good.

He, who never boastfully strives to attain three objects of human pursuit, when asked, telleth the truth, who careth not even for the sake of friends, who never becometh angry though slighted, is reckoned as wise. 452.

He, who exulteth not at his own success, nor delighteth in another's loss, and who repenteth not after having given a gift, is said to be a man of good will and conduct. 453.

He, who is intent upon abstaining from injury to all creatures, who is true, gentle, charitable, and pure in mind, is greatly among his kinsmen, like a precious gem of the purest ray having its origin

an excellent mine. 454.

Thousands of occasions of grief, and hundreds of occasions of fear every day assail the fool but not the wise man. 455.

He, whose judgment dissociated from desire, followeth both virtue and profit, and who disregarding pleasure chooseth such ends as are serviceable in both worlds, is considered wise. 456.

He, who speaketh boldly, can converse on various subjects, knoweth the science of argumentation, possesseth genius, and can interpret the meaning of what is writ in books, is reckoned as wise. 457.

He whose studies are regulated by reason, and whose reason followeth the scriptures and who never abstaineth from paying respect to those that are good, is called a wise man. 458.

That man, who knoweth the nature of creatures (viz, that everything is subject to destruction), who is cognisant also of con-

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nections of all acts, and who is proficient in knowledge of the means that men may resort to (for attaining their objects), is reckoned as wise. 459.

He, whose judgment dissociated from desire, followeth both virtue and profit and who disregarding pleasure chooseth such ends as are serviceable in both worlds, is considered wise. 460.

He, whose purposed actions are never obstructed by heat or cold, fear or attachment, prosperity or adversity, is considered wise. 461.

He, that is wise, obtains tranquillity by subduing both grief and joy through means by which one may escape from grief and joy. 462.

He that is wise obtains tranquillity by subduing both grief and joy through means by which one may escape from grief and joy. All those things about which we are anxious, o bull among men, are ephemeral.

The world is like a plantain tree, without enduring strength. 463.

He who striveth having commenced anything, till it is completed, who never wasteth his time, and who hath his soul under control, is regarded wise. 464.

Those men are wise who do not desire the unattainable, who do not love to mourn over what is lost, and are not overwhelmed by calamities. 465.

A wise man walks on one foot, slowly and circumspectly, and lives in one place; nor, having seen another station, should he desert his former abode. 466.

He who has acquired great wealth, or knowledge, or regal power, and yet displays no arrogance, is called a wise man. 467.

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Who is a fool ?

He, on the other hand, who is ignorant of scripture yet vain, poor yet proud, and, who resorteth to unfair means for the ac-

quisition of his objects, is a fool. 468.

He, who forsaking his own, concerneth himself with the objects of others, and who practiseth deceitful means for serving his friends, is called a fool. 469.

For a fool when he hears the words, good and bad, of men who are talking, takes in what is bad as a pig does garbage. But a wise man, similarly circumstanced, embraces what is good, as a swan extracts milk from water. 470.

Who is a greater fool than he who reproaches another for a fault, which he himself commits, or than he who is angry while he has no power ? 471.

He, who wisheth for those things that should not be desired and forsaketh those that may legitimately be desired and who beareth malice to those that are powerful, is regarded to be a foolish soul. 472.

He, who regardeth his foe as his friend, who hateth and beareth malice to his friend,

committeth wicked deeds, is said
person of foolish soul. 473.

who doth not perform the S'raddha
ritris (manes), nor worshipping the
or acquireth noble-minded friends,
be a person of foolish soul. 474.

all of the Bharata race, he, who
in his projects, doubteth in all things
spendeth a long time in doing what
in a short time, is a fool. 475.

that man, who being himself guilty
shifteth the blame on others, and who
impotent giveth vent to anger, is
that foolish of men. 476.

that worst of men, who entereth a
uninvited, and talketh much without
asked, and reposeth trust on untrust-
worthy, is a fool. 477.

Who is an old man?

man is not therefore considered
old because his head is gray; him,

who though young has learned true knowledge, the gods consider to be venerable. 478.

Ho is a Brāhmana?

The gods call that man a Brāhmana by whom all this universe is comprehended, both rudimental nature and its mutations, and who knows the course of beings. 479.

He, by whom, though alone, the ether is, as it were, always filled, and by whose absence it becomes empty, though crowded with men, is called by the gods a Brāhmana. 480.

Hear yaksha, neither birth, nor study, nor Vedic learning are the cause of Brāhmanahood; the cause is conduct alone, without a doubt. Good conduct is to be carefully adhered to, by a Brāhmana especially. He, who is not destitute in respect of conduct, is not destitute, but, he, who is ruined in conduct, is ruined. Preachers and teachers

and other people who are interested in the S'ástras are (only) devoted fools; he who acts is wise. The man whose conduct is bad, though he knows the four Vedas, exceeds (is worse than) a S'údra. He, who zealously offers the Agnihotra, and is calm in spirit, is called a Bráhmāna. 481.

As an elephant made of wood, as an antelope made of leather, such is an unlearned Bráhmāna; those three have nothing but the names of their kind. 482.

A man of merit alone, not one destitute of it, can know (or appreciate) the merits of the meritorious; but how canst thou, who hast no good qualities, know what is good or bad ? 483.

Honour virtue, not wealth and high-born men.

Those families that are possessed of members, wealth, and kine, are not regarded as families if they be wanting in good manners and conduct; while families wanting

in wealth but distinguished by manners and good conduct are regarded as such and win great reputation. Therefore should good manners and conduct be cherished with care, for as regards wealth, it cometh or goeth. 484.

That man is regarded as middling who never consoleth others by saying what is not true; who giveth having promised, and who keepeth an eye over the weaknesses of others. 485.

That man is regarded as the first of his species who wisheth for the prosperity of all and never setteth his heart on the misery of others, who is truthful in speech, humble in behaviour, and hath all his passions under control. 486.

He that is wanting in wealth is not really wanting, but he that is wanting in manners and conduct is really wanting. Those families that abound in kine and cattle and the produce of the field,

are not really worthy of regard and fame if they be wanting in manners and conduct. 487.

He, who, whether of low or high birth, does not transgress law, but regards virtue, and is mild and modest, is better than a hundred high-born men. 488.

Truth, self-restraint, austerity, liberality, abstinence from cruelty, continual adherence to duty,—these qualities always constitute perfect men, and not caste or birth. 489.

There is no distinction of castes: this entire world, having been by Brahma originally created Brahmanical (or in the image and of the essence of Brahma) became separated into castes in consequence of (the diversity of men's) works. 490.

Neither birth nor initiation, nor learning, nor progeny (descent), are the causes of Brāhmanahood; good conduct alone creates it. 491.

All this class of Bráhmaṇas in the world is only constituted such by virtuous conduct and a S'údra who continues to conduct himself virtuously attains to Bráhmaṇahood. 492.

He, who, whether of low or high birth, does not transgress law, but regards virtue, and is mild and modest, is better than a hundred high-born men. 493.

A man of high rank (jayamsam) is not be honoured if devoid of good qualities, while even a S'údra is to be honoured if acquainted with duty and virtuous in conduct. 494.

For pure acts a pure-minded S'údra who subdues his senses, should be honoured as a Bráhmaṇa:—Such is the doctrine revealed by Brahma (or in the Scripture). 495.

Thou thinkest I am alone, thou knowest not the ancient sage seated in thy heart; who is cognizant of sinful acts. In his presence thou committest sin. 496.

Knowledge, virtue, age, even in a S'ádra should have respect. 497.

Success depends on destiny and on conduct: the wise expect it from the union of these; as a car goes not on a single wheel, without one's own action the fated is not brought to pass. 498.

Truth, self-restraint, austerities, liberality, abstinence from cruelty, continual adherence to duty, — these qualities always constitute perfect men, and not caste of birth. 499.

When men are ripe for slaughter, even straws turn into thunderbolts. 500.

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Constant Duty.

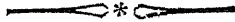
We should undertake any work only after examining well its merits and demerits; we should adopt it, if it possesses merit, and we should reject it, if it has defects. 501

What shall happen to me if I do this ?
What shall happen to me if I do not do it ?
Reflecting thus on acts, let a man do or not

perform them. 502.

Let a man every day examine his conduct, enquiring thus, "What is common to me with the brutes, and what with noble men?" 503.

Constantly rising up, a man should reflect and ask himself, "What good thing have I done to-day? The setting sun will carry with it a portion of my life." 504.



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—note—

ABBREVIATIONS OF TITLES.

Bhagavad Gita....	B. G.
Bhagavata Purana	B. P.
Bhartri Hari.	B. H.
Brahadaranyaka Upanishad.	...	...	...	...	B. U.
Chandogya Upanishad	...	...	...	...	Cho.U.
Cena Upanishad	...	...	...	...	C. U.
Gautama...	...	...	...	...	G.
Isa Upanishad...	...	...	...	...	I. U.
Katha Upanishad	...	...	...	...	K. U.
Katha Sarit Sagara..	...	...	...	...	K. S.
Mahabharata...	...	...	...	...	M. B.
Manu Sanhita...	...	...	...	...	M.
Mundaka Upanishad	...	...	...	...	M. U.
Prasna Upanishad...	...	...	...	...	P. U.
Ramayana...	...	...	...	...	R.
Santi Sataka	...	...	...	...	S. S.
Satapatha Brahman..	...	...	...	...	S. B.

Subhashiharnava	Su. N.
Sivetasvatara Upanishad.. ...	S. U.
Taittiriya Upanishad... ..	T. U.
Vasista Saṁhita.	V.
Vikram Charita.	V. C.
Vishnu Purana... ..	V. P.
Vridha Chanakya Niti.. ...	V. C. N.
Yajñaneya Saṁhita.. ...	Y.

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